

BV
1587
.G82
cop. 2

SEVEN DAYS
OF HUMANITY
A STUDENT MANUAL
BY JOHN C. EVANT

EXHIBIT ROOM
PRACTICAL THEOLOGY DEPT.
UNIVERSITY OF CHICAGO
NOT TO BE REMOVED FROM THIS ROOM

The University of Chicago
Libraries

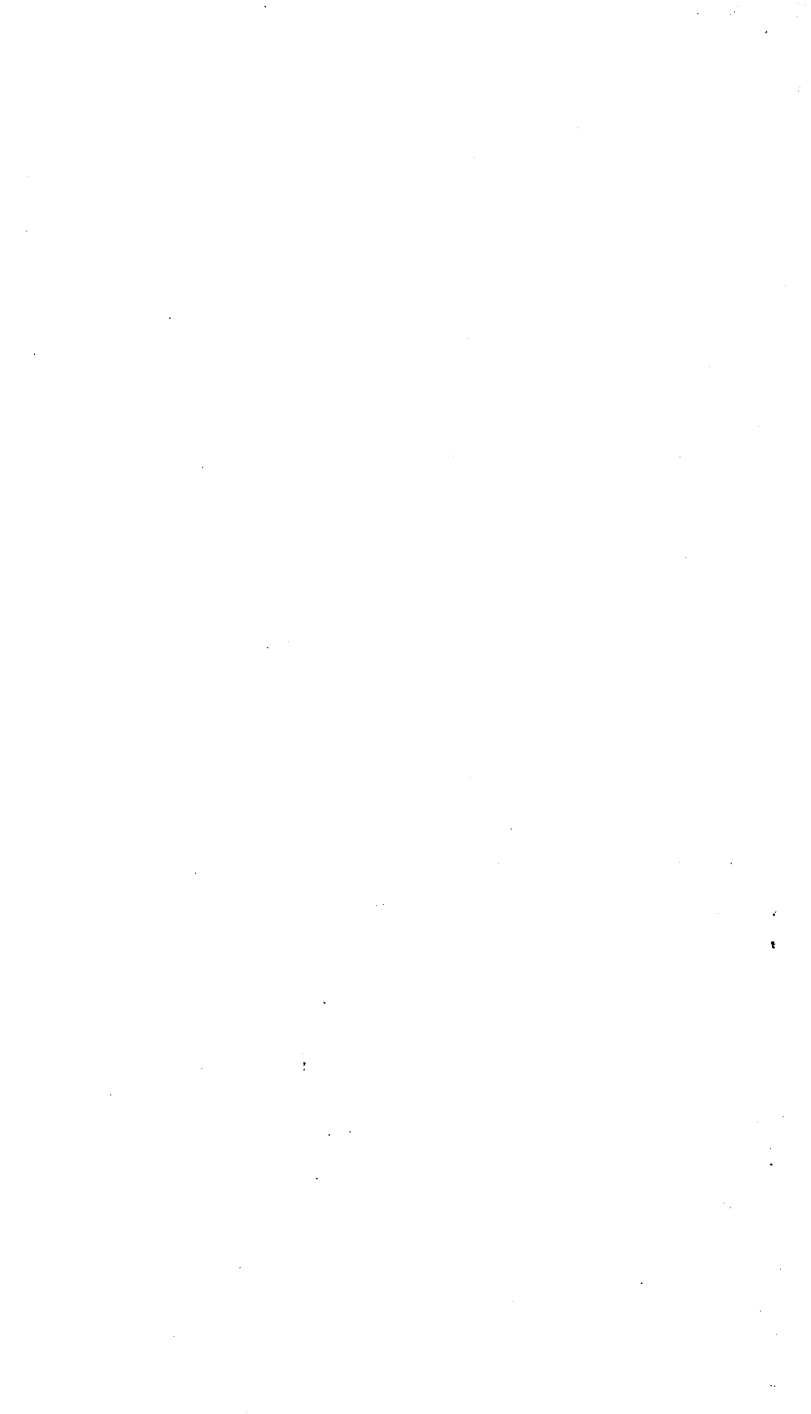


GIFT OF

PUBLISHER

12
Dr. High - Wednesday

Ed. X Age 14 - 2nd Half Yr.



The Abingdon Religious Education Texts

David S. Dotoney, General Editor

WEEK-DAY SCHOOL SERIES

GEORGE HERBERT BETTS, Editor

THE EARLY DAYS OF CHRISTIANITY

Teacher's Manual

BY

FREDERICK C. GRANT



THE ABINGDON PRESS

NEW YORK

CINCINNATI

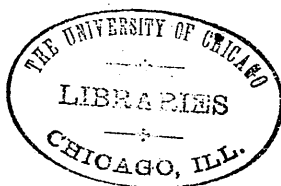
BV1587

.G82

cop. 2

Copyright, 1926, by
FREDERICK C. GRANT

All rights reserved, including that of translation into foreign languages,
including the Scandinavian



Printed in the United States of America

Gift of publisher

CONTENTS

CHAPTER	PAGE
INTRODUCTION.....	5
I. THE ROMAN WORLD.....	23
II. THE DISCIPLES AT JERUSALEM.....	28
III. THE DAY OF PENTECOST.....	33
IV. PETER AND JOHN IN THE TEMPLE.....	38
V. THE GROWTH OF THE CHURCH.....	44
VI. THE FIRST CHRISTIAN MARTYR.....	49
VII. PHILIP THE EVANGELIST.....	55
VIII. PAUL OF TARSUS.....	59
IX. PAUL'S CONVERSION.....	65
X. CORNELIUS THE CENTURION.....	69
XI. CHRISTIANITY REACHES ANTIOCH.....	74
XII. THE GOSPEL IN CYPRUS AND GALATIA.....	78
XIII. MISTAKEN FOR GODS.....	85
XIV. FOES WITHIN THE FOLD.....	89
XV. THE GOSPEL IN MACEDONIA.....	93
XVI. BEFORE THE AREOPAGUS.....	98
XVII. PAUL AT CORINTH.....	105
XVIII. THREE YEARS AT EPHESUS.....	110
XIX. TWO IMPORTANT LETTERS.....	115
XX. IN JERUSALEM AGAIN.....	121
XXI. PAUL'S ARREST.....	126
XXII. THE APPEAL TO CÆSAR.....	130
XXIII. PAUL IN ROME.....	135
XXIV. CHRISTIANITY IN THE DAYS OF NERO.....	142
XXV. THE CHURCH IN PALESTINE.....	149
XXVI. THE MAKING OF THE NEW TESTAMENT.....	154
XXVII. THE BLOOD OF THE MARTYRS.....	159
XXVIII. TWO CENTURIES OF GROWTH.....	165
XXIX. CHURCH WORSHIP AND MEMBERSHIP.....	172
XXX. THE FATHERS OF THE EARLY CHURCH.....	175
XXXI. THE LAST PERSECUTION.....	179
XXXII. "BY THIS SIGN CONQUER".....	185

INTRODUCTION

WHY do we study "the early days of Christianity"? The answer of an adult to this question is, doubtless, that it satisfies our desire to know something about the origins of our religion, it supplies us with information concerning the spread of the gospel in the earliest Christian generations, it explains the origin and growth of the Christian Church—matters in which normal adult Christians have a real and wholesome interest.

But if we ask, "Why do we *teach* this period of history to youth?"—our answer will need to be broader, for the requirements and the purposes of religious education are not satisfied with the impartation of knowledge, valuable and necessary as this is. The true object of religious education includes far more than accurate information; it contemplates nothing less than the nurture of the entire spiritual and moral life of the pupil. The real objective in all modern education is not the lesson, but the pupil; and in religious education this objective includes the pupil's whole higher development: knowledge, attitudes, habits, skills in conduct, worship, his whole ethical and spiritual growth. For along with the pupil's growing knowledge of history, of which religious or "sacred" history ought to be a vital part, and of other subjects in the public school curriculum, he has a widening moral experience, a growing inner life of attitudes

6 EARLY DAYS OF CHRISTIANITY

and motives; and these also, if the pupil be our true objective and Christian nurture our real aim, must be provided for.

The aim of the course.—The aim of this course, accordingly, must be at least threefold: (1) the pupil's acquisition of correct and useful *knowledge* of the rise and expansion of the Christian Church; (2) his development of right *attitudes*, ideals, standards of living, which the biographical study of the earliest heroes of the faith and of the whole heroic age of Christianity is well designed to foster; (3) the strengthening of his desire and determination to carry over these attitudes and ideals into practice, and make *application* of them in his daily life.

Much new light has been shed during the last three decades upon the history of early Christianity. The life of the common people in the Hellenistic-Roman world, in whose midst Christianity arose and spread, their customs and habits, their aims and aspirations, and especially their religious beliefs and hopes are better known to-day than at any time since that period. The discovery of the *papyri*, the more careful examination of popular writings and inscriptions, the long and patient effort to reconstruct in imagination the actual everyday life of that distant time, have borne rich fruit.

We can therefore better understand the way in which Christianity appealed to its first hearers and converts, in Palestine, in Syria, in the great world of the Eastern Mediterranean, then in Rome and the West, last of all in the far-stretching regions of the North, the East, and the South. The apostle Paul, the most colossal figure in early Christian

history, has emerged from the shadows of a too narrowly theological interpretation of his character and message, and we discover him to be not the framer of a vast and complicated doctrinal system, but a very real man, a great traveler, a mystic, a missionary, an enthusiastic devotee of Christianity, an intensely human and supremely interesting personality. We see the early Christians, not "saints" in the literal or later sense, but, rather, "called to be saints"—men and women, boys and girls, not enhaloed and remote or dissociated from the life of their times, but living and human, like their neighbors; people filled with a new hope, fired with a new faith, which made Christianity very real to them, and whose testimony was often sealed in their own blood rather than deny their Lord.

We see, in a word, clearer than before, the triumphant spread of early Christianity as the progress of a faith which overcame the world. If there be—as we believe—any such thing as final and absolute truth, or ultimate spiritual reality, this progressive victory is of the utmost significance for religious men and women everywhere, to-day no less than in any earlier age.

It was no accident that the early church won its victory; it was due to no subtle diplomacy, no sudden stroke of good fortune; it was the steady, slow march to conquest of a new kind of religious life, a new order of religious ideas, which overcame the old only step by step, inch by inch, and at fearful cost, in the dark days of the persecutions. The church began in a small way, with a handful of the disciples of Jesus gathered in Jerusalem,

hiding in secret, for fear of their Master's sworn enemies. It continued its steady advance until the whole Mediterranean world felt its force and finally owned its sway.

The significance of this period of history, especially as we view it to-day, is accordingly spiritual and religious. It cannot fail of influence and application in the lives of pupils who study it, if only it be rightly presented. It cannot fail to impress a modern Christian boy or girl as once it impressed more than one pagan observer and led him to the conclusion that there was "something divine" about these people and their religion; that God himself was concerned in the rise and spread of the Christian Church.

The first requisite of the course is accuracy. At a time when every phase and period of human history is subject to the keenest, most searching and critical analysis, we do religion only a well-meant disservice unless our presentation of Christian history be as scrupulously accurate as we can make it. There exists a popular suspicion that church history is partly legendary, and therefore claims immunity from the laws of historical criticism. It is fatal if this suspicion arises in our pupils' minds, or finds any ground of excuse in our presentation of the subject of this course. "Glossing over difficulties" is intellectual suicide for the modern teacher of history; and not least for the teacher of a history which is to some degree "sacred" to every follower of Christ. (Compare what is said below under Chapter XIV.)

At the same time the course fails unless its spiritual and moral significance is made clear. An

arid accumulation of facts, however accurate, is not history, but merely a valley of dry bones.¹ Nor is it sufficiently making clear this higher significance merely to point a "moral" at the end of each episode or chapter; the whole development must be mentally grasped, as a fact of permanent significance for the spiritual and moral life of mankind, for the Church of to-day, for Christians of to-day—and to-morrow.

Can we not imagine, have we not known, boys and girls whose minds were steeped in the feeling and language of some heroic age—of Robin Hood, of the Homeric saga, of the mediæval church, of the days of Robespierre or the American Revolution? Nothing is more characteristic of the years of early and middle adolescence than this "hero-worship," this exalting yet not subjective, and hence thoroughly wholesome, emotional reverie. It is for religious education to "capitalize" this emotional process, to supply it with a fund of vivid imagery and ideas, and lead it to concrete and normal expression in permanent loyalty to those adored qualities of heroism, chivalry, faith, patience, honor, long-suffering. And it is a fact that they are as really present in the New Testament and the narratives of the early church as in the fictitious pages of Scott, of Homer, of Cooper or Defoe. It is an important part of the teacher's task to discover them there and make them accessible to his pupils. If this discovery is presented aright, then the story of the church, and the inner significance of its victorious expansion and con-

¹ "Not compilation but combination" is the work of the teacher, as of the writer, of history.—Eduard Meyer, *Kleine Schriften*, p. 64.

quest will not only become clear and vivid but also emotionally satisfying to our modern youth, powerfully affecting their motives and attitudes, not only in the present but throughout the years to come.

The final step, the "application," follows almost automatically if the emotional appeal be true and strong enough. Nevertheless, it needs guidance into wholesome, useful, and constructive channels, so that, for example, admiration for Saint Paul's stupendous plan for evangelizing the whole known world of the first century may lead the pupil to a share in the church's program for evangelizing the whole known world of the twentieth century; and so that, on the other hand, a realization of the cruel injustices of prejudice and persecution in the church's earliest days may lead to fairer dealing, sympathy, and consideration on the playground, and likewise in the community and the nation when the pupil takes his place as a citizen in modern society.

The principles here briefly indicated are those more fully expounded in the volume, *How to Teach Religion*, by Professor George Herbert Betts; they are set forth in an advanced and still more detailed way in the same author's *Method in Teaching Religion* (in collaboration with M. O. Hawthorne).¹ The teacher should make a careful study of the general principles and methods of religious education, giving special consideration to the period of adolescence. *The Religious Education of Adoles-*

¹ Books, maps, and pictures named in this Introduction may be purchased from The Abingdon Press, 150 Fifth Avenue, New York City.

cents, by Dr. Norman E. Richardson, is to be recommended; *The Psychology of Adolescence*, by Frederick Tracy is valuable; *Youth: Its Education, Regimen, and Hygiene*, by G. Stanley Hall, should be familiar. The physical, mental, moral, and religious characteristics and needs of this age should be thoroughly understood by the teacher, for we must always remember that it is the pupil, not the material, who supplies our real objective.

The subject of the course.—In addition to a sympathetic knowledge of the pupil, the teacher ought to be master of the subject to be taught. He should endeavor to become an expert, familiar with the requisite materials, biblical and historical, and with the best methods of using them. The character and contents of our chief sources; the leading features of the geographical, political, and religious background; the main outlines and detailed events of the history; the aim and purpose, as well as characters, of the leaders in this movement—especially Saint Paul, whose figure looms so large in the history of the early church; the beliefs, hopes, doctrines of the early Christians—all this should be the permanent possession of the competent teacher. He will not, consequently, pass the miserable hand-to-mouth existence of preparing one lesson at a time, grasping at straws at the last moment in order to fill out a lesson period.

It is a primary requisite that the teacher must himself be interested in and feel the intense fascination of the New Testament and the early history of the church. This is something more than interest in ancient and inspired documents for the sake of proving his own ecclesiastical, doctrinal, liturgical,

or theological predilections. He must have what is called "a love of the church" as well as a sense of discipleship to Christ.

The best teacher will be the one who makes church history not only the subject of careful study but also the absorbing hobby of his leisure hours. By the aid of a maturing historical imagination he will come to visualize that history not upon a flat dead-level of prosaic narrative, but in dramatic perspective. The alternative "blocks" and "gaps" of its literature (see below under Chapter XXVI) will acquire for him a sublime if tragic significance. Beneath the short and simple annals of the days of the persecutions, beneath the New Testament itself, he will discern, as on some ancient palimpsest, the story of heroic, humble lives, of living men and women who had found new hope, new faith, new courage, and more abundant life at the foot of Jesus' cross.

The pupil's textbook should be read through at least once before beginning the course. In addition to this, and to familiarity with the New Testament, careful study should be made of the following subjects. Books marked with an asterisk (*) are especially useful to begin with. At least some of the titles listed will probably be accessible to most teachers.

(I) The geographical and historical background.

—For the former, see G. A. Smith, *Historical Geography of the Holy Land*,* and *Atlas*; Huntington, *Palestine and Its Transformation*; Paton, *Jerusalem in Bible Times*,* G. A. Smith, *Jerusalem, from the Earliest Times to A. D. 70*; Philipppson, *Das Mittelmeergebiet*; Murray's Handy Classical Maps, ed. by

Grundy (Jno. Murray, Albemarle St., London): *Asia Minor, Graecia, Italia*;* art. "Roads and Travel" (with maps) in *Hastings' Dictionary of the Bible*, Extra Volume;* art. "Trade and Commerce" in *Encyclopaedia Biblica*;* arts. on "Palestine," "Syria," "Asia Minor," "Greece," etc., in the Bible Dictionaries (to those just mentioned add: *Hastings' Single Volume Bible Dictionary*;* and *Jacobus, Standard Bible Dictionary*—one volume, illustrated); Tozer, *History of Ancient Geography*.

For the history, see Mathews, *History of New Testament Times in Palestine*;* Breasted, *Ancient Times*;* Schürer, *History of the Jewish People in the Time of Jesus Christ*; Arnold, *Roman Provincial Administration*; Bouchier, *Syria as a Roman Province*; Grant, *Economic Background of the Gospels*; historical articles in the Bible Dictionaries.

(2) **The background of Jewish religion.**—See Hollmann, *Jewish Religion in the Time of Jesus*;* Schürer, as above;* Charles, *Religious Development Between the Old and New Testaments*;* Oesterley and Box, *Religion and Worship of the Synagogue*; Herford, *Pharisaism*, and *The Pharisees*; Singer, *The Authorized Jewish Prayer Book* (the "orthodox" Prayer Book, with English translation on opposite pages); arts. on "Synagogue," "Temple," "Law," "Tithe," etc., in Bible Dictionaries.

(3) **The background of Hellenistic civilization and religion.**—See Breasted, as above;* Baumgarten, Poland, and Wagner, *Die Hellenistisch-Römische Kultur* (profusely illustrated); Wendland, same title; Tucker, *Life in the Roman World of Nero and St. Paul*;* Deissmann, *Light from the Ancient East*;* Milligan, *Selections from the Greek Papyri*;

Bailey (ed.), *The Legacy of Rome*;* Fowler, *Social Life at Rome*; Cobern, *New Archæological Discoveries*;* Dill, *Roman Society from Nero to Marcus Aurelius*; Glover, *Conflict of Religions in the Early Roman Empire*;* Murray, *Five Stages of Greek Religion*;* Moore, *Religious Thought of the Greeks*; Angus, *Environment of Early Christianity*;* and *The Mystery-Religions and Christianity*; Sheldon, *The Mystery Religions and the New Testament*;* Cumont, *Oriental Religions in Roman Paganism*.

(4) **The apostolic age in general.**—See volumes on the Apostolic Age by Bartlet, McGiffert, Ropes, Thatcher, and others; Scott, *Beginnings of the Church*;* Kent, *Work and Teachings of the Apostles*; Case, *Evolution of Early Christianity*,* and *Social Origins of Christianity*; Harnack, *Mission and Expansion of Christianity*;* J. Weiss, *Christ, the Beginnings of Dogma*;* arts. in Bible Dictionaries, and chapters in Volume I of *An Outline of Christianity*;* E. F. Scott, *First Age of Christianity*.*

(5) **The life and teaching of Paul.**—See Lives of St. Paul by Conybeare and Howson, Farrar, McNeile,* Robinson,* Sabatier, D. Smith, and Weinel,* Ramsay, *St. Paul the Traveller and Roman Citizen*;* Hayes, *Paul and His Epistles*;* Deissmann, *St. Paul*;* Gardner, *Religious Experience of St. Paul*;* Moffatt, *Paul and Paulinism*;* Arnold, *St. Paul and Protestantism*; Glover, *Paul of Tarsus*; arts. upon Paul in Bible Dictionaries, Encyclopaedias, etc.

(6) **Early Christianity after Paul.**—See Ayer, *Source Book for Ancient Church History*;* Bigg, *Origins of Christianity*,* and *The Church's Task Under the Roman Empire*;* Hatch, *Influence of Greek Ideas and Usages upon the Christian Church*;

Westcott, *The Two Empires*; Foakes-Jackson, *Studies in the Life of the Early Church*;* Workman, *Persecution in the Early Church*; Walker, *History of the Christian Church*;* Foakes-Jackson, same title (to A. D. 461); Ramsay, *Church in the Roman Empire*; Lowry, *Monuments of the Early Church*; Westcott, *Religious Thought in the West* (essay v); Eusebius, *Ecclesiastical History** (tr. McGiffert); "Loeb Library:" *The Apostolic Fathers and Clement of Alexandria* (Greek and English); *Ante-Nicene Fathers*, ten volumes: Apostolic Fathers, Justin Martyr, Apologists, Clement, Origen, and other early Christian writers (in translation).

(7) **The New Testament and its contents.**—See arts. in Bible Dictionaries, Encyclopaedias, and commentaries: for example, "The New Century Bible" "The Bible for Home and School," Peake's or Dummelow's one volume *Commentary on the Bible*,* and (if the teacher knows Greek) "The International Critical Commentary;" Wade, *New Testament History** (a full introduction to the N. T.); Moffatt, *Approach to the New Testament*; Scott, *The Apologetic of the New Testament*, and *The Spirit in the New Testament*; Purinton, *Literature of the New Testament*;* Introductions to the New Testament by Bacon,* Moffatt, Peake, and Jülicher; Mathews, *Messianic Hope in the New Testament*;* Gardner, *Ephesian Gospel*;* Ely, *Knowledge of God in Johannine Thought*; Scott, *The Fourth Gospel*; Peake, *The Revelation of St. John*; Moffatt, *A New Translation of the New Testament*.*

(8) **For atmosphere:** Read Pater, *Marius the Epicurean*; Kingsley, *Hypatia* (late, yet not altogether untrue of our period); Bulwer-Lytton, *Last*

Days of Pompeii; Wallace, *Ben Hur*; Sienkiewicz, *Quo Vadis*; works of Cicero, Virgil, Horace, Lucretius, Epictetus, Pliny, Plutarch, Marcus Aurelius, Lucian, Strabo, Pausanias, Philostratus (*Life of Apollonius of Tyana*), Tacitus, Apuleius, Ovid, Statius, Suetonius, the *Greek Anthology*, and the early Christian Fathers.

(9) **For the pupils:** Robert Bird, *Paul of Tarsus*; R. M. Jones, *St. Paul the Hero*; B. Mathews, *Paul the Dauntless*; F. M. Kingsley, *Stephen*, and *Paul a Herald of the Cross*; E. Miller, *Saul of Tarsus*; L. L. Henry, *Paul, Son of Kish*; N. D. Hillis, *The Story of Phaedrus*.

(10) **Books of travel in Mediterranean lands** are especially valuable to the teacher in giving vividness to the background of the early church, and particularly the journeys of St. Paul. Those with illustrations are to be preferred. Steamship folders of Mediterranean cruises, for example, *The Mediterranean, Its Harbors and Towns*, issued by the Red and White Star Lines, help to give contact with present-day geography. The teacher will do well to examine the geographies, histories, and other textbooks in actual use by the pupils, and also books in the public and school libraries accessible to them. The teacher may even succeed in having some of the above-named volumes added to their shelves.

Only continued study can give that mastery of the subject which the teacher should have. If he will begin with those volumes asterisked above, and continue with others mentioned in this brief bibliography and in the volumes themselves, the day will come when deeper study and increasing knowledge will bring their own incalculable reward.

Materials.—The class should be provided with Bibles (American Standard Revised Version, preferably a “self-pronouncing” edition: the teacher must make sure that proper nouns met with in this course are pronounced correctly from the first time they are read), notebooks, pens, paste, and a large wall map or two (preferably the Kent-Madsen *Topographical Map of Palestine* for the first part of the course, and the map of *St. Paul's Journeys* in the same series. The Sydow-Habenicht map, *Europe*, is useful for reference as it gives the physical contour; a large map is now in preparation for the “Webster's Ancient History Series” which will show the expansion of Christianity). With the use of gray *moldolith*, which hardens like rock when dry, a class relief map may be constructed and colored (light blue for seas and rivers, light green for plains and fertile valleys, brown for mountains and plateaus, yellow for deserts, white for snow-capped mountain-peaks, black for cities and villages, and red lines for roads). Similar maps may be made for special regions during the study of chapters relating thereto: for example, Asia Minor, Greece, Syria. Small desk outline maps may be of service, or the pupils may make their own. The Denoyer-Geppert Company publishes a large wall outline map of Mediterranean lands which may be filled in and colored. (A suggestive pamphlet on “How to Use Desk and Wall Outline Maps,” by L. P. Denoyer, is distributed gratis by A. J. Nystrom and Co., 2249 Calumet Avenue, Chicago.) Models may be made of various articles: Jewish house, Greek or Roman house, temple, synagogue, *prætorium*, ship, market, etc. The best maps, models,

18 EARLY DAYS OF CHRISTIANITY

and other products of manual work may be preserved in a Class Collection, open to inspection after each session throughout the year.

The following is a list of pictures suggested in the present Manual for use both in the Teacher's Notebook, or Class Collection, and in the pupils' notebooks. They should be ordered before the course begins. (The Class Collection should include one each of *all* pictures listed below.)

CHAPTER	FOR TEACHER (order one each)	FOR PUPILS (one for each pupil)
1		B 1004
2	B 471 1984	C 16 or B 814
3	W 273-4	B 2285
4	B 1574	C 18 or W 599
5	B 612	B 2292 or W 602
6	C 57 W 299 392 395-6 638	U 178
7	W 229 636 739	U 179
8	U 182	B 53 or 53P
9	W 284 310 768 U 181 C 65	C 58 or U 180
10	W 307 393 604 U 183 B 2286	C 59 or U 184
11	W 300 U 185-6	W 453
12	C 86	W 461
13	U 187 195 W 459	C 60 and 84
14	U 194	
15	W 277 451 644-5 C 61-2 85	W 450
16	W 285 445 455 457 766	W 460
17		W 456
18	W 448	W 449 or U 188
19	U 193	
20	U 189 W 648-9 C 88	C 87
21	W 185 446 769	U 190 or C 63
22	W 304 315 650-1 772	W 770
	C 83-4 B 2280-1	
23	U 196 B 2288 C 89	U 191
24	B 236 815 874 U 198-9	U 197 and B 840
	W 663	
25	B 952-3	B 152
26	W 595	W 278
27	B 253 959 1006	B 1899 and W 639
28	B 138 372	
29		B 2211
31		B 2079
32		B 1138

Key: B — Brown—Thos. Charles & Co., 2249 Calumet Avenue, Chicago.

W — Wilde—W. A. Wilde & Co., 9 South Clinton Street, Chicago.

U — Union—The Union Press, 1816 Chestnut Street, Philadelphia.

C — Copping—The Abingdon Press, 150 Fifth Avenue, New York City, from whom numbers in the other series may also be purchased. Teachers of the earlier course, *The Life and Times of Jesus*, should note that the Copping Series, one of the most beautiful collections of colored Bible pictures ever produced, is now procurable in this country (as above). This, with Hole's *Life of Jesus of Nazareth*, should be added to the bibliography in the earlier Teacher's Manual to *The Life and Times of Jesus*.

Since this book was set up in type the first volume of *An Outline of Christianity* has appeared, entitled "The Birth of Christianity." The teacher is urged to consult this work and to make it accessible to the pupils, not only for the matter it contains but also for its excellent illustrations.

As already suggested, the teacher should keep a notebook, similar in size to the pupils' but greater in content. This notebook ought to contain the pictures just named. It is also advisable for the teacher to color and fill in the maps suggested, as examples of what is expected from the pupils (not as models, however, for the pupils to copy). Another suggestion which may appeal to some teachers is the compilation of a Class Atlas to form part of the Class Collection. Pupils' maps may be inserted in this on a competitive basis, only the neatest and most accurate of each kind being chosen for it.

No teacher using this book should feel restricted to the use of materials suggested in it. As the course is repeated, year after year, the alert teacher will develop his own program of manual activity. It is one of the advantages of specialization that the teacher who repeats a course year after year gradually accumulates an amount of material of

proved usefulness and a skill in using it which may well be the envy of the beginner or of the teacher who attempts a new course every year in order to "keep up with the pupils." One might almost hazard the opinion that a teacher is not fully prepared to teach this course until he has actually taught it two or three times! Only then will he begin to enjoy that command of the subject, of the background, the materials, the correlations with his pupils' other interests and studies, which will enable him to use his own familiarity with the course for the highest ends, namely, the spiritual and moral guidance, nurture, growth of the members of his class. It will then be religious education in the truest sense.

NOTE.—It is suggested that before each lesson, in addition to a general familiarity with the pupil's textbook as a whole, the teacher should read over the chapter in that volume and then the corresponding chapter in this one.

Instead of referring to this manual in class, it may be well for the teacher to study it carefully in advance and make such notes as are needed in the margins of his copy of the pupil's text.

CHAPTER I

THE ROMAN WORLD

THE pupil will approach this course with some preparation, both from New Testament stories and incidents, remembered from earlier courses in Sunday or week-day school, books of "Bible Stories," and possibly also from his study of ancient history in grammar or high school. He will probably be interested in a course which aims to supplement the information he already possesses, and to present a consecutive account of the whole process of the rise and growth of early Christianity. The teacher should point out that this is one purpose of the course. Let the class examine the new textbook for a few minutes, with its pictures and maps.

The teacher should already, of course, be familiar with the book. If possible, the whole text ought to be read through before beginning to teach. By all means the Introduction to the present Manual should be read. Two wall maps ought to be provided beforehand, say the large Kent-Madsen *Topographical Map of Palestine*, which shows the contour rather than the political divisions of the country; and a map of the Roman Empire in the first century, or of the Mediterranean World, preferably a relief or contour map—for example, the one in the "Orographical Series." Two or three of the Murray "Handy Classical Maps"

(especially *Asia Minor* and *Graecia*), framed or otherwise mounted, will be invaluable later on. Geography, topography, and population had much to do with the spread of early Christianity. (Compare the maps opposite pp. 15 and 270 in the pupils' textbook.)

The teacher should know a good deal more about the Roman world than the information given in the text. Breasted's *Ancient Times*, with supplementary reading suggested by the Bibliography at the end of that work, or in the Introduction to the present Manual, will be a decided advantage not only for this lesson but for the whole course.

Aim.—The aim of the first lesson should be to give the pupil a vivid, concrete, and accurate picture of the geographical, political, social, and religious backgrounds of the spread of early Christianity. This lesson should also stimulate interest and expectancy for what is to follow.

Centers of stress.—The extent of the Roman world, its political and social unity, its population (of varying density in different regions—compare and contrast with that of the United States to-day), its easy communication and widespread commerce and travel, the spread of toleration, and the general hopefulness and urbanity of the age as a "preparation for the gospel." "All these factors . . . were of very great significance for the rise of Christianity" (p. 20).

Procedure.—If the textbooks have just been distributed and examined, let the class read the chapter by paragraphs. Use the wall map as you go along. Point out the physical features described: extent, the "sea-empire," subject peoples, centers

of population, shipping routes and highways, metropolitan cities. Do not waste time by asking the pupils to find them on the map; try to complete the survey in one lesson period. Be brief and rapid; avoid lingering over details in this first lesson. What is wanted is a fairly comprehensive and unified impression of the geographical and social background as a whole. Details may be added later as occasion arises.

Correlate with the pupils' knowledge from other sources. Compare the Mediterranean world with the United States in area, laying one map over another of similar scale. What great events, what chapters in world-history, what famous men, are associated with the regions before us? Compare the sea-empire of Rome and other sea-empires; note Rome's advantages. The illustrations in the pupils' texts (for example, pp. 104, 146, 198, 318) may be referred to, if there is time, and especially the map opposite p. 15. (See also under "Activity," below.)

Application.—This lesson is almost wholly informational. It should supply the background for the entire course. For our present purpose it is chiefly interesting as a picture of the world in which early Christianity arose and spread. Over the great highways of the empire traveled the early Christian apostles and the couriers with their messages (our New Testament Epistles); in its cities lived the men and women whom they won to the Christian faith; its nations contained the peoples whom they hoped to reach with the Christian message—the Roman world was the seed-plot of early Christianity. The greatest and most sig-

nificant chapter in the history of ancient times was the coming of Jesus and the gospel and the rise of the Christian religion.

Activity.—Give out notebooks, or tell pupils to procure them at once. Explain how they are to be used. Give out pictures of the Vatican “Augustus Cæsar” (Brown 1004*)¹ for use as frontispiece in the notebooks. Assign work on Study Topics (p. 21), either to the class as a whole, or to individuals. Topics 2–6 and 8 should be answered in the notebooks. (Be sure that “Greek” is the answer to No. 4, not “Latin.”) Topic 1 may be worked out upon an outline map (for example, either *Imperium Romanum* or *Mediterranean Lands*, Johnson Series of Desk Maps printed by A. J. Nystrom and Co.; or, better, one drawn by the pupil).

The teacher may prefer to have this work done in class, either at the close of the first session or in an additional period (there will probably not be time enough at the first session); if a second period is provided, as in some week-day schools, then two periods may be devoted to each chapter, the Study Topics being written up ordinarily in the second period. But the Study Topics ought to represent the pupils’ own work of *preparation* for each lesson, to be done before the recitation period. Topic 7 should be covered in this way.

Topic 8 may be used for class discussion, and should follow a discussion of “the Preparation for

¹ Throughout the present volume the pictures marked with an asterisk are those which, it is strongly recommended, should be given the pupil for pasting in his notebook. The others are for the teacher, and for the Class Collection or album.

the Gospel" (page 20f.). Compare Virgil's "prophecy" with some Messianic passage from the Old Testament, for example, Isaiah 7 or 11. The teacher should have read the whole of Virgil's *Fourth Eclogue*, and perhaps the *Carmen Sæculare* of Horace. (Further light upon this subject may be found in Mayor's *Virgil's Messianic Eclogue*, London, 1907.)

Do the pupils know any Christian hymns of social hope?—for example, Frederick L. Hosmer's "Thy Kingdom Come." Comment upon it, and if possible sing it together.

Assign Chapter II and its Study Topics as the next lesson. Topics 2, 4, 6 and 7 will make good individual assignments, to be reported on at the next hour.

The Class Collection of views of Roman life and times may be passed around and examined at the second period on Chapter I—if two days a week are provided for each chapter. The views listed in the Introduction above are inexpensive but valuable. Or the teacher may have his own collection of views, or perhaps an illustrated book of Mediterranean travel, or a set of stereographs or photographs. It must be remembered that the Hellenistic-Roman world of the first century was a busy, populous, living world, not a region of classical ruins. Drawings of "restorations" are to be preferred, where obtainable, and scenes from nature. If there is a second period, a large plasticine or modeling clay relief map of the Mediterranean World (or at least its eastern half) may be begun, or the large outline map which is to be filled in and colored.

Lesson assignment.—No attempt is made in this Manual to dictate individual lesson assignments. This is a matter that depends so largely on the class, on the method of the teacher, and on the reference and supplementary materials available that no definite requirements can be laid down.

Nevertheless, the author urges that no part of the teacher's work with his class is more important than making lesson assignments. On this will depend, to a large extent, the amount and character of the preparation made by the class. For each lesson the teacher should read ahead, both in the pupil's text and in the Manual. Then, considering the class, the materials and method to be used, make *definite specific assignment* of work to be done. And when the next lesson comes *cover* this assignment; find out whether the lesson has been prepared.

CHAPTER II

THE DISCIPLES AT JERUSALEM

WE come now to the story of the very earliest beginnings of the Christian Church. Not in one of the great metropolitan centers of art and learning, or of commerce and political administration, not in Rome or Ephesus; nor yet in some remote or little known or barbarous region; but in one of the old Eastern capitals, now for almost a century under the Roman rule, the Christian Church began its long history in the spring and early summer of the year 29 A. D. The teacher should be familiar with the general outline and important details of

the political and religious situation in Palestine at this time (see Teacher's Manual to *The Life and Times of Jesus*, as well as the bibliography given above in the present volume).

The religious situation, including the popular Messianic Hope, the professional clique of the scribes and priests, the ministry of Jesus and his martyr death, the experience of the disciples in following him, their faith in his Messiahship—all these factors in the situation are of importance for understanding and teaching the following chapters. It will be impossible to present this situation fully to the class as the background of the lesson; but the teacher should have a clear grasp of it. (The pupils should have had a course in the life of Christ before entering upon this one.) The perspective, emphasis, and "atmosphere" of the lesson-presentation in class depend upon it. Such a grasp of the subject comes naturally after years of devoted study; and the teacher should aim to become an expert in teaching the course, repeating it from year to year, and steadily gathering knowledge and insight for its interpretation to the pupils.

Aim.—The aim of this lesson is to enable the pupil to grasp clearly the events recorded as following the crucifixion and resurrection of Christ, as the earliest beginnings of the Christian movement; and to realize that in spite of a small and inconspicuous beginning, the faith of the apostles was indomitable—here was a force to reckon with, from which great things were to be expected.

Centers of stress.—The political situation (connecting it with Chapter I); the tragic *dénouement* of the life of Jesus and the hopes of his followers

(connect this with the course on the life of Christ); the resurrection of Jesus and the turning point of faith (p. 27; compare Teacher's Manual to *Life and Times of Jesus*, pp. 160-161); the various appearances of Jesus after the resurrection, as proofs of his continued existence and Messiahship; the mystery and wonder of this revelation through experience—the Kingdom something greater than the disciples anticipated, and Jesus' Messiahship a higher office than they yet imagined. The ascension, concluding the appearances of the risen Lord, and the obedience of the disciples to his parting command. The choice of Matthias to fill out the sacred number of the "witnesses." The duty of "witnessing" and the break with their old life and occupations which it necessitated. Their loss of fear, in spite of the overwhelming odds against them.

Procedure.—This lesson, like the first, will have to be presented very carefully by the teacher. (After a few weeks, more may be expected from the pupils in the way of preparation and cooperative research.) Begin by locating Palestine within the Roman Empire—at the southern part of the province of Syria—thus correlating to Chapter I.¹ Or else have someone tell how to reach Palestine to-day, perhaps illustrating with a steamship folder of Mediterranean travel—such as is issued for advertising by all the leading companies. Then correlate with the historical situation assumed in Chapter I, that is, the early Empire, and the background, the life of Jesus (see Study Topic 1). Have

¹ Have the pupils used Crosby's *The Geography of Bible Lands*, in this series? If not, at least see that a copy is in the reference library where they can consult it.

pupils report on Study Topics 2, 4, 6 (see end of last chapter above) and draw an imaginary picture of the group of Jesus' disciples in Jerusalem. Tell the resurrection narratives yourself, and stress the change in the disciples' attitude, the dawn of a deepened conviction and faith. It was in the strength of this faith that they began their work as apostles, renouncing earthly advantages and daring all for Christ. Let one of the pupils, to whom Study Topic 7 was assigned, describe the choice of Matthias and explain the casting of lots.

Discuss "witnessing" as the conclusion of the lesson (text, pp. 30-31, together with Study Topic 8), and its application to disciples to-day.

Application.—What attitude should be ours as we study the records of the earliest beginnings of our faith? Do we to-day owe anything to that little group gathered in the upper room in Jerusalem? Suppose they had lost heart, and gone home to Galilee!—would the work God gave them to do have been accomplished? Must we not honor them for their fidelity, courage, and obedience in the midst of danger?

And is there any call for "witnesses" to Jesus and the gospel to-day? How may we be called to "witness," though it be a hardship? Boys and girls in China, Turkey, and other non-Christian lands often have to "witness" in the midst of persecution. Our lives, in contrast to theirs, are sheltered. But what about taking a stand for clean speech, for clean sport, for honesty, reverence, fairness, moral and religious ideals, when these are ignored by our companions—and thus "witnessing" as disciples of Jesus?

Such questions as these suggest the most obvious applications of the lesson.

Activity.—In addition to writing up the notebooks (either now or at a second period—unless this has been done in preparation for the lesson), give out pictures. If Harold Copping's "The Ascension" is available (Copping series, No. 16), this is probably the best for our use—copies may be cut out of old "quarterlies," if not procurable separately. The picture is both suggestive and impressive. Hofmann's picture may be used if the other cannot be procured (Brown 814*); it is idealized and brings out the theological significance of our Lord's exaltation. Biermann (Brown 1984) painted a tender face, and the hands are turned downward in blessing. Study this in the class, and compare with Hofmann's conception. Many of the other famous pictures of the ascension are conceived with a taste for which modern youth finds little sympathy or understanding (for example, Pacchiarotto, Brown 471).

Does the class know any of the great Ascension-Day hymns, for example, Bishop Wordsworth's "See the Conq'ror mounts in triumph"? Everyone knows Edward Perronet's "All hail the power of Jesus' name" (1779), in one or other of the majestic eighteenth-century settings which it received. But choose and learn a new hymn appropriate to this lesson.

Assign Chapter III and its Study Topics.

If still further time is available, the list of resurrection appearances mentioned in the Teacher's Manual to *The Life and Times of Jesus* (p. 164) may be drawn up (if this was not done in the earlier

course; but if already made, recall it, and discuss). Separate columns may be used for the various sources—each Gospel, Saint Paul (1 Corinthians 15), etc. Such a list will make it clear that we do not possess a complete account of all appearances, but only such as were chosen for record by the various writers (compare John 21:25). It also makes clear the fact that the story goes back to more than one witness. If it had been invented, the accounts would all be uniform, or would at least agree far more thoroughly in detail than they do. The very diversity of the narratives proves the plurality of the channels of the early tradition of Jesus' resurrection. Thus we do not depend upon the testimony of one individual; there were many who bore witness to the truth of our Lord's resurrection.

CHAPTER III

THE DAY OF PENTECOST

CHRISTIANS with one accord look back to Pentecost as "the birthday of the church"; this seems to be the view of Saint Luke, the author of the book of Acts. And it may be that the view was general, even in the first century (see Acts 20:16, 1 Corinthians 16:8)—all the more naturally by those who had been accustomed as Jews to look upon the day as an important religious festival.

The events of this day, the "coming of the promise" (the "descent" of the Holy Spirit), and the

“gift of tongues,” look both backward and forward. They signified the fulfillment of Christ’s pledge, the prophecies of the Old Testament, and those of the prophet John; they marked the beginning, for the disciples of Jesus, of the New Era, the Messianic Age, the realization of the divine kingdom; and, in the setting which Luke gives the story in Acts, they inaugurate the movement, guided, inspired, authorized by the Spirit, whose earliest steps his book records. It has been said, with good reason, that “Acts of the Holy Spirit” would be a better title than “Acts of the Apostles” for this second Lukan writing. Pentecost was thus the most decisive date, after the resurrection, for the early history of Christianity. The Spirit once “given,” or once having “come,” was not to cease or “return” until his work was done. Christians believe that the Holy Spirit is still present and has not ceased his activity from that day to this—even though the extraordinary proofs of his presence (such as “speaking with tongues”) have given way to more normal and more ethical manifestations. It was very largely the work of Saint Paul, within thirty years of Pentecost, to shift the interest of Christians from the extraordinary and abnormal “gifts” to the ethical and spiritual “fruits” of the Spirit—love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, self-control (Galatians 5: 22; see I Corinthians 12-14, and note on p. 41 of pupils’ textbook).

In the book of Acts, the story of Pentecost marks the inauguration of the missionary work of the apostles; it is in a sense Luke’s equivalent for the “Great Commission” of Matthew 28: 18-20. It is

a true interpretation which makes Pentecost (or, as the early English Church called it, "Whitsunday") the festival of Christian missions.

Aim.—The aim of this lesson should therefore be to enable the pupils to realize the meaning of the events described, both for the apostles and other early Christians and for the church to-day.

Centers of stress.—The situation in Jerusalem. The disciples still waiting for "the promise." The significance of Pentecost to all Jews, including the disciples. The multitudes gathered in Jerusalem at that time, some of them natives, others visitors and pilgrims, all engaged in observing the feast. The surprising experience of the disciples, and its effect upon the people. Peter's sermon, its main points (chiefly, the proof of Jesus' Messiahship), and result—the baptism of the three thousand and the beginning of the church's growth. The force of Peter's appeal to the consciences of his hearers (last paragraph of the chapter).

Procedure.—By question and answer, elicit the facts essential to the background of the lesson. Where were the disciples, and what were they doing? What was the time of year? What great events were taking place (the appearance of the risen Lord)? What was Pentecost, and what was its meaning to the Jews? What was "the promise," for whose fulfillment the disciples were waiting? (God always comes to those who wait for him, and prepare for him while waiting.)

Then tell the story of Pentecost (or have one or two of the pupils tell it), and read together the Scripture passage (p. 35; perhaps the teacher ought to read it if the pupils are likely to stumble over

the "hard words"; make clear the dramatic element in the passage). Discuss the "first Christian sermon," and Peter's character as spokesman for the apostles; bring out the significance of Peter's account of their experience ("the meaning of 'the promise' for the disciples themselves," p. 37).

The lesson period may be concluded with a discussion of the phenomena of the Spirit's "descent" (God conceived by the Jews and early Christians as dwelling in heaven, whither Jesus has ascended as exalted Messiah, and from whence the Spirit has come "down" upon the apostles). Make it clear that the experience was not isolated, and was understood by the early Christians in terms of their own experience of "prophesying" and "speaking with tongues." It has been claimed, moreover, that there have been similar phenomena in later centuries; also that we cannot explain the story simply because we have not ourselves experienced the like and because the ways of the Spirit are mysterious (John 3:8). The Spirit certainly came, though we cannot explain how; for the transformation effected in the conduct of the apostles, their martyr courage and conviction, and the beginning of the church's phenomenal growth indicate the presence of a new power in their lives. Discuss the impression made on the multitude, and the effectiveness of Saint Peter's appeal. Not the startling phenomenon of "tongues" alone but the reasoned appeal to conscience won the first converts to the Christian faith. What applications has this principle to-day?

Application.—(1) The Spirit came to make Christ known (see John 16:13-14), and to lead men of

every nation to him. The whole missionary career of the church is under "the dispensation of the Spirit." The Holy Spirit does not make our efforts unnecessary as members of the church, but he guides us. For example, a Christian worker going to China does not acquire the language suddenly and without effort, as a gift—but the Spirit guides him to study the language, and through his study to a life of service.

(2) The "fruits of the Spirit" in daily conduct are just as real and true—and spiritual—as the conspicuous gifts of Pentecost. These are open to every individual to obtain, and achieve. Spectacular manifestations of the divine goodness and power are of value to us only as they result in better lives, more unselfish service, greater devotion to God's purposes. The Holy Spirit inspired the apostles to devoted missionary service, and roused the consciences of three thousand men, converting them to lives of faith and loyalty. That is the most important part of the story of the miracle, for it represents the *purpose* of the Spirit's coming. Spectacular gifts, strange and thrilling emotional experiences, valuable though they be, are not necessarily evidences of God's peculiar favor; patient, loyal, habitual practice of the virtues is a surer proof of God's favor and of the possession of the Spirit.

Activity.—Study Topics. In No. 4, use wall map (very briefly). Van der Werff's "Day of Pentecost" (Brown 2285*) may be inserted in the notebooks or Fra Angelico's quaint and charming "Descent of the Holy Spirit" (Wilde 273). Wilde 274 represents an old Italian painting of unknown

authorship, worth adding to the Class Collection.

If there is time, note some of the Whitsunday or Pentecostal hymns—for example, the mediæval Latin *Veni, Creator Spiritus*, or Wordsworth's "Gracious Spirit, Holy Ghost," or Godfrey Thring's majestic invocation,

"Hear us, Thou that broodedst
O'er the watery deep."

Learn, or use, a suitable prayer, perhaps the one for Whitsunday in the *Book of Common Prayer*, or this (from *The Order of Divine Service*, Oxford University Press, p. 151):

O God, who dost sanctify thy universal church in every race and nation; shed abroad throughout the whole world the gift of the Holy Spirit, that the work wrought by his power at the first preaching of the gospel may now be extended among all believing hearts; through Jesus Christ our Lord. *Amen.*

CHAPTER IV

PETER AND JOHN IN THE TEMPLE

FROM now on, for several chapters, the narrative of the early days of the Christian Church is more or less fragmentary and incomplete. This is only natural, considering the origin of the record which we have in the book of Acts. Written long after the events which it describes, Luke's story represents careful research of the data at his disposal (see his two prefaces, Luke 1: 1-4, and Acts 1: 1-2).

From these he selected, as a good historian, those narratives which were of most significance and threw most light upon the conditions of the church at the time. Hence we have in Acts, as in the Gospels, a selection of incidents, not a complete and detailed account—incidents which were first related *orally*, not in stenographic written form, and retold many times during many years, before they received final, written form (read articles on “Acts” in *The Bible Dictionary*, Peake’s *Commentary*, or Wade’s *History*).

A realization of this fact, so important for the literary history of early Christianity and the New Testament, will help the teacher to interpret more sympathetically the stories which make up the early record of Acts. It will be an advantage, also, in all other biblical or historical study. In a sense *all* history is a selection of incidents—whether it be the newspaper, the weekly digest, or the pages of Mommsen or Gibbon.

That Luke wrote as a careful historian is clear from the vivid picture he draws, with scanty materials, of the church in its earliest days—twelve chapters, up to the beginning of Paul’s first missionary journey, containing practically all that we know of the early Christian movement in Palestine after the death of Jesus—a period of eighteen years, as momentous as any in the later course of the church. But the picture is clear and realistic, and each word of the narrative is precious and charged with meaning.

Aim.—The aim of this chapter is to enable the pupil to realize the condition of the church in the very beginning of its history; to visualize vividly

the incidents described in the chapter; and to see both their immediate significance for the disciples and also their permanent meaning for Christians everywhere.

Centers of Stress.—The importance of Luke's *Book of Acts*, our sole source for the early history of Christianity, its character and its trustworthiness. The condition of the church reflected in Acts. The strict religious observance of Jewish rites by the disciples. The incident at the Beautiful Gate: the apostles gave something which gold or silver could not buy. The logic of the miracle—an accomplished fact pointing to the divine power (that is, the Messianic exaltation) of Jesus. Peter's appeal to conscience—compare his argument on the day of Pentecost. The determined opposition of the Temple authorities, and the "trial" or examination of Peter and John. The suspicions of the priests: "By what power or in what name . . . ?" (page 47). The boldness of the apostles, in danger of punishment, or even death, and the secret of their courage ("they had been with Jesus," Acts 4:13). The inescapable dilemma, whether to obey God or men, with which they replied to the court. The faith of the Christians—their prayers were not for safety in the threatened persecution, or for prevention of the persecution; but for courage and boldness to speak the word!—and for proofs of God's continued presence with them, through the Spirit.

Procedure.—Introduce the lesson somewhat as follows: Everyone can understand the reaction that usually follows days of exaltation and enthusiasm. We see it in athletics and in the schoolroom, after

holidays or following important victories on the field. Many times good movements fail and leaders grow discouraged because the pitch of devotion declines and men soon grow "weary in well-doing." (Pick out some good local example, perhaps the "slump" after election day; or take the discouragement and disillusionment which swept over the world after the Great War.)

The chapter before us and those which follow represent the "period of reaction" which might have been expected to follow the exalted experience of Pentecost. So far as we can see, the apostles kept on in the even tenor of their way, teaching, preaching, worshiping, "witnessing" to Jesus, and in the power of the Spirit, even as their Master had done, healing the sick and impotent. The accession of three thousand on Pentecost (two thousand more were added to-day) neither turned their heads nor slackened their efforts to reach the whole people with the message of life. Here is how the author of *Acts* describes the condition of the church at this time: (read the passage on page 44).

Now begin the story of the visit to the Temple, page 44 (leave the first part of the chapter until later). Let someone read or tell the story as dramatically as possible. Bring out the points in Peter's address clearly and forcefully—that is, (1) "Not *our* piety or power, but faith in *Jesus*, whom God has raised from the dead and exalted as Messiah, has made this man whole;" (2) "You have *sinned* in rejecting Jesus, and you must *repent* and be forgiven, before the coming of the Messiah's kingdom." Emphasize the problem which con-

fronted the court (page 48, "It was impossible to deny . . . the miracle . . ."), and the advantage of simple, profound conviction and courageous statement of fact which the apostles possessed. Also their prayer for courage, rather than for safety.

Application.—(1) The apostles were on their way to church "at the hour of prayer" when they found an opportunity to do good. Have we "hours of prayer" that lead us to opportunities for service? The two go together, prayer and service (contrast the priest and Levite in the parable of the good Samaritan), as Jesus repeatedly emphasized.

(2) Which is the nobler prayer, to be kept safe or to be made strong? To be free from dangers or to be guided through the midst of them?—As to the answer there is little doubt!

Yet we should remember what our Lord taught us to say: "Lead us not into temptation" (or into trouble that jeopardizes faith—see *Life and Times of Jesus*, page 125), "but deliver us from evil." There are dangers that are unavoidable, a necessary part of our course, like the precipices beside a mountain road; these we should ask God to help us face courageously and pass successfully; but reckless temerity and presumption have no excuse. (Recall Napoleon ordering one of his officers to keep back out of danger; the man refused, since his superior was exposed, and was told that duty required the presence of the one, but not the other. The story adds that the officer was soon killed.)

(3) Does Christianity still mean physical healing as well as mental health and spiritual vitality? Yes, undoubtedly (compare *Life and Times of Jesus*, Chapter X, and Teacher's Manual on the

chapter). The fact that we have hospitals and hygiene, antiseptics, anæsthetic surgery, bio-chemistry, scientific dieting, and other achievements of modern medicine, must not blind us to the fact that religion and health should go hand in hand; that religion and science are now as closely related as once were religion and miracle; that God's Spirit guides into all truth—even scientific physiology and chemistry; and that these modern ways of achieving or sustaining health are just as much God's ways, and their laws God's laws, as the methods of "spiritual healing" used twenty centuries ago and still surviving in many places. At the same time science has not solved all the problems of health; and some of them it may never solve. Moreover, as many of the most eminent physicians tell us, nothing can take the place of religious faith and confidence in God as a predisposing aid to health both of body and mind.

Activity.—Do the Study Topics. Before writing the answer to No. 1, discuss the first part of the chapter. Are there any other histories based upon oral narratives or traditions? Does not all history, as a rule, go back to this source? Recall the origin of the Gospels (*Life and Times of Jesus*, Chapter XV). Under No. 2, draw outline maps in the notebooks. No. 3 may be memorized, if not known already. On No. 4, refer to *Life and Times of Jesus*, page 93. Under 5, compare the arguments of the two sermons. Discuss 6 and 8 fully before writing. No. 7 may be done as "home work"; explain the titles, when collected (see articles in the *Bible Dictionary*).

A clay or plasticine map of Palestine, including

Syria and Cilicia, if not already made in the earlier course may be begun for use in Part I of this volume.

Raphael's "Peter and John at the Beautiful Gate" (Brown 1574) is the classical representation of this scene, but Poussin's "Healing of the Lame Man" is better, more realistic and accurate (Wilde 599*). Better still is Copping's "Peter and John at the Beautiful Gate" (No. 18*). The Nicanor Gate, called "the Beautiful," was the chief entrance to the Temple itself (see diagram in *Life and Times of Jesus*, page 193), and the most splendid of all; it was composed entirely of Corinthian brass, the gift of a certain Nicanor, of Alexandria, and stood "twenty cubits high and ten wide," according to the Mishna (see article "Temple," in *Bible Dictionary*). It would not have been carved as Raphael supposed, for such ornamentation was prohibited by the law and was in complete opposition to ancient Jewish taste.

CHAPTER V

THE GROWTH OF THE CHURCH

Two characteristic features of life in the early church are combined in this chapter—charity and persecution; and, along with both, its steady increase and expansion.

The "communism" of the early Christians has often been described and more often assumed by those with an economic program to defend or

oppose. The term is not justified by the facts. There was no communism, in the modern sense. No one was required to dispose of his goods before entering the community. No theory of social revolution dictated the sale of property. Instead, it was only an extreme example of charity and religious fellowship. Earthly goods were steadily depreciating in value as the conviction of the nearness of the Judgment and the Messianic kingdom grew. The needs of the community—which naturally included many “poor”—were met by the simple expedient of “liquidating assets” and pooling resources in a common fund. That the scheme failed, as is indicated in the chapter, is only what might be expected, with the delay of the Second Advent; it was not so much a “scheme” or plan of social organization as an expedient to meet a need which the disciples felt would be only temporary. Even before the final failure, there were some who could not measure up to the full demands which the plan laid upon them. This is illustrated by the story of Ananias and Sapphira.

Coincident with this was the renewed opposition on the part of the authorities. For all the advantages of Jerusalem as a field for preaching the gospel (page 51), it had its disadvantages. The “holy city of pilgrims” was dominated by an autocratic Sadducean hierarchy, jealous of their prerogatives and rock-ribbed in their conservatism (compare pages 56, 57). The threatened persecution (page 49), therefore, was not long delayed. The apostles were not arrested for any overt act—unless it was their disregard of the Council’s injunction (page 48)—but mainly (as the Sadducees doubtless thought).

as a measure of public safety. The movement was becoming far too popular for the constituted guardians of orthodoxy and public order. In spite of Gamaliel's advice, the apostles were beaten with stripes and once more charged to cease teaching in the name of Jesus. This was the first act of persecution, of an age-long persecution of the church, in spite of which it spread and increased and finally triumphed. Even thus early the church increased in spite of opposition, and "the multitude of the disciples multiplied in Jerusalem exceedingly."

Aim.—The aim of this lesson is to continue filling in the picture of the early church, in the pupil's mind, and to enable him to grasp the significance of the movements described or briefly indicated in the present chapter.

Centers of stress.—The remarkable growth of the church from its start. The advantages of Jerusalem as a place for proclaiming the Christian message. The problem of the church in caring for its poorer members (who must have been very numerous). The solution of this problem—not a social-economic "program" but a simple expedient. Barnabas' gift as an illustration, and Barnabas' character as an example of a converted Levite. The contrast of Ananias and Sapphira, and the lesson drawn from their fate. The healing ministry of the apostles. The outbreak of active persecution. The defense of the apostles (which was the same as their former defense, page 48, last paragraph). Gamaliel's wisdom, and the compromise of the Sanhedrin—which shows how strong the Sadducean opposition had become (the Phar-

isees seem to have been more lenient). The growth of the church in spite of opposition.

Procedure.—Let someone relate the closing incidents of Chapter IV, with the threat of violent persecution which it suggested. Why did not the disciples leave Jerusalem? By Christ's command, they were to begin in Jerusalem, which possessed certain decided advantages for the beginning of their work. What were these advantages?

Let some member of the class explain the care of the poor and the community of goods. Then have another tell the contrasted stories of Barnabas and of Ananias and Sapphira.

Discuss the effect of the healing of the sick upon the populace. Imagine the opinions of a non-Christian Jerusalemite, who knew something of the "Galilæans"—their care of the poor, their healing of the sick, and their preaching of the Messiahship of Jesus and his speedy return to inaugurate the Kingdom. Would he be favorably or unfavorably impressed?

Have the last section of the chapter, "Renewed Opposition," told by several pupils, or read rapidly in rotation—either from the textbook or from the book of Acts (Chapter V). Luke tells the story swiftly and dramatically. It is best so told, without moralizing comment. It carries its own "moral."

Application.—(1) Was the Jerusalem experiment an example of pure folly? Is charity ever wrong? Were not the gifts of the charitable unwisely expended? Suppose the fund had been invested and the early church had become endowed, like some modern churches? These questions may be too deep for the class to discuss; but the whole problem

of the Christian attitude toward wealth is involved here, which they will have to face sooner or later. (See Mathews, *The Social Teaching of Jesus*; Peabody, *Jesus Christ and the Social Question*; and later books.)

"Charity" is never wrong, although there are various ways—some better, some worse—for manifesting it. The endowment of a children's hospital is better than giving money to crippled orphans on the sidewalk. At the same time the situation in Palestine was peculiar (top of page 53), and endowed institutions were unheard of in first-century Jerusalem. Wealthy as the Temple was, it was not "endowed."

(2) Barnabas' gift was a good beginning for a life of service and spiritual advancement. Do your boys or girls know the joy of giving? We must not "hold back part of the price" in our gifts to God—like the boy who keeps a nickel out of his church quarter for an ice-cream cone. Barnabas' example is a stronger inspiration than the terrible warning of Ananias' fate.

(3) The simple, heroic candor of the apostles speaks for itself. The impression of such a story will remain, and needs no pointing out.

Activity.—Do the Study Topics. Discuss 3-7 before writing. Ananias' conscience must have pricked him, though he felt perfectly safe and secure from detection of his guilt. Picture the stages of temptation (on the grounds of ordinary prudence and caution, at first, but led on by avarice and selfishness) whereby he may have fallen. In No. 4 recall the discussion last time. On 5 the Sadducees were opposed to our Lord only after

he entered Jerusalem and began teaching in the Temple—though they had no doubt already heard of his popularity and influence and were prejudiced against him. No. 7 may suggest some class activity in social service, or support of the church's work among the needy. Stress the ultimate aim of *destroying* poverty, disease, and vice which animates modern efforts toward social welfare.

Filippino Lippi's "Group of Apostles" (Brown 612) may be studied by the class, and either Raphael's Sistine tapestry, "The Death of Ananias" (Brown 2292*) or Poussin's "Death of Sapphira" (Wilde 602) inserted in the notebooks.

CHAPTER VI

THE FIRST CHRISTIAN MARTYR

IN order to understand the situation in this chapter, and realize the temper of mind which made possible this outbreak of mob-passion, the teacher should know something of the contemporary history of Jerusalem (see G. A. Smith, *Jerusalem*, Vol. I, pages 435-456; Mathews, *History of New Testament Times in Palestine*, pages 135, 190-208; *Messianic Hope in the New Testament*, pages 11-20; Grant, *Economic Background of the Gospels*). The highland city was, especially at certain seasons of the year, a stronghold of fanatical pilgrims—a sacred city somewhat like Medina or Mecca or the Tomb of Ali on the east side of the Arabian desert. It was not self-supporting. It had more than its quota of dependent citizens.

It was under the rigid domination of the hereditary Sadducean hierarchy, supported (at least in some of their political measures) by the ubiquitous scribes and Pharisees. In the background, at all times, and ever within easy call, was "the multitude," as we see from Josephus and the Gospels, readily swayed by any leader who undertook to dominate it, and uncontrollable once its fury was aroused. The rôle of this mob increased in importance as the years went by and the nation drifted ever more swiftly toward the fatal catastrophe of 66-70 A. D.—the rebellion against Rome which ended in the destruction of Jerusalem. Political oppression and tyranny, poverty, economic depression, and, above all, the rankling, galling yoke of foreign dominion—shaming Israel's religion and outraging the fundamentally theocratic principle of the Torah: "No God but Jehovah"—these factors rendered the people generally (or at least the lower classes) petulant, feverish, restless, liable to any and all excesses. Accordingly, to venture within Jerusalem at that time, against the wishes of the hierarchy, or to rouse the anger of "the multitude," was almost certain death—as we see from the careers of Jesus, Saint Stephen and Saint Paul.

The death of Stephen was only one in a long succession of tragedies and martyrdoms which fill the records of the last period of Jewish political history. Its importance for the history of the church we shall see later (page 68). It marked the opening of a breach which was never closed, and the beginning of a Jewish persecution of Christians which lasted for centuries.

The date usually assigned to this event is about

35 A. D. It was probably earlier than this, if Stephen's martyrdom was the climax of the persecution we have already seen developing. But a strict chronology is impossible. Like most other ancient historians, Luke had only an approximate chronological scheme; and he gives very few dates.

Aim.—The aim of this lesson is to describe the climax of persecution in the death of Stephen; to enable the pupil to visualize Stephen as a living, human personality—admirable in spite of defects in his character; and to picture the difficult and dangerous situation in which the early church now found itself.

Centers of stress.—The church's care of the poor (already introduced in Chapter V), and the difficult problem met by the appointment of the Hellenist "deacons" (but see note on page 106; they were probably appointed only for this specific task, and their other duties did not end with its fulfillment—for example, Stephen's preaching in the synagogues and Philip's missionary work). The "brotherhood of believers" exemplified by this appointment. The variety of synagogues in Jerusalem, and the growth of the church in this field. Stephen's activity as an advocate and disputant. The revenge of his opponents and their charge against him; Stephen's trial and defense; its main points, and the outcome. The fanaticism of the mob and Stephen's death. Summary of Stephen's character, and the spirit of his dying prayer. The widening of the breach between Christian and non-Christian Jews.

Procedure.—Have someone review Chapter V, describing the care of the poor and the common

fund. Show how difficulties arose in its disbursement, particularly among the "Hellenists" (who were they?), as the Christians increased in numbers and came to include many who were not "Hebrews" (who were they?). Discuss the wisdom of the solution suggested by the apostles, and the brotherly spirit which it showed: Christianity was from the start a supernational, interracial religion. Describe the situation which led to Stephen's trial (he was one of "the Seven"), the charges, his defense, and the failure of his argument. Discuss the character of the martyr; he was a zealous and earnest Christian, but may have been somewhat overzealous and tactless. However, his real spirit comes out in his dying words. Where had he learned this spirit? (see Study Topic 6). Discuss the situation of the Christians *after* this outbreak of popular fanaticism. Was Jerusalem a safe place for them any longer? What was the result? Did it destroy the Christian movement or only scatter it to farther fields, like flames before a high wind? We may now expect to follow the course of events outside Jerusalem. These discussions should lead up to work on the Study Topics.

Application.—(1) There are "varieties of ministrations" in the church (compare 1 Corinthians 12:4-11). No one, apostle, elder, minister, pastor, priest, can as a rule fulfill all the tasks involved in the manifold activities of the church. Name some of the varied duties and offices in the church to-day. Are members of our class helping in their church?—for example, in the Sunday school, Junior society, the church office, or in any other way. How may boys and girls assist in the work

of the parish? Are any of them looking forward to life-work in the church? (Study Topic 2).

(2) Stephen had many admirable qualities, but he had not been a Christian for long. One does not need to be perfect to be a saint; or to be a saint in order to do work for God. But Christians, as Saint Paul said, are "*called* to be saints." The Christian life is one of growth, development, progress toward the goal—"the mark of the high calling of God in Christ Jesus," "the measure of the stature of the fullness of Christ." The Christian must "grow in grace." Let no one be discouraged if he fails to become perfect overnight, or at the end of a month, or a year, of effort! Keep on trying! The goal may be hard to attain; but it would not be worth aiming at if it were too easily attainable.

(3) No one can love God and hate his brother (1 John 4: 7-21). Fanatical intolerance and persecution have no place in true religion. Are there still examples of fanaticism and mob-rule to be found even in our America to-day? (Race riots, lynchings, outbursts of exaggerated nationalism, etc.) The spirit of Christ must take the place of intolerance and hatred. In a truly Christian society, such outbreaks would be impossible; and one task of the present generation is to shackle, even if we cannot wholly destroy, this brutal, fiendish, blood-thirsty spirit which still preys upon mankind.

Activity.—In addition to the study topics, continue discussion of social service activity open to the class (see "Activity" under Chapter V). The hymn suggested in Topic 7 may be memorized, if not already known by the class.

S. Hart's "Interior of a Jewish Synagogue" (Wilde 638) is modern but may be studied by the class; except for headdress, and a few books in folio, the scene is probably as representative of ancient synagogue worship as modern. The traditional site of Stephen's death is pictured in Wilde 299. Philip de Champaigne's "St. Stephen" (Wilde 395) is, of course, late mediæval, but good for the youthful character of the martyr. Still more mediæval are Beato Angelico's lunettes (Wilde 396, 392); but they are interesting—the sequence reveals an ancient effort in the direction of motion pictures! Westlake's picture (Union 178*) has all the harshness of modern realism—Stephen's martyrdom was simply murder. Copping (No. 57) shows Paul at the stoning, a deep, psychological study, valuable for our later examination of the antecedents to his conversion.

Work on the clay or plasticine relief-map may be continued. Rivers, highways, cities should be noted in appropriate color, and also the elevation—white for the snowy peak of Mount Hermon, sand-color for the desert, green for forested hills, etc. The bearing of relief upon population, trade, and travel should be carefully noted, and the significance of all these for the spread of Christianity.

CHAPTER VII

PHILIP THE EVANGELIST

IF proof be needed that "all things work together for good" where God's purposes are concerned, and that even "the wrath of man" is made to "praise him," that proof is amply afforded by the early history of the Christian religion. Persecution, far from annihilating the faith—as it might have done with the lesser doctrines, casual beliefs and opinions of a sect—proved only a challenge to renewed efforts in spreading it, and, like the whirlwind, scattered the seed far and wide. Again and again in this history we shall observe the same result repeated.

The church had already begun its course of world-wide expansion, though it had scarcely extended, thus far, beyond the borders of Judæa. Persecution hastened the process, and in this chapter Philip, another of "the Seven," is seen engaged in evangelism in Samaria, on the way to Gaza, and along the Mediterranean coast. It will not be long until the gospel has crossed the frontiers of the Holy Land, and begun its tidal march, north, south, and westward across the civilized world.

Aim.—To show the pupil the effect of persecution upon the church, and impress him with the indomitable, heroic energy of the early teachers and evangelists as exemplified by Philip.

Centers of stress.—The irrepressible expansive power of early Christianity, and the fulfillment of Christ's command to spread the gospel. Christianity leaping over racial antagonisms in the evangeliza-

tion of Samaria. Philip's success there, and the impression made upon Simon Magus. Simon's superstition and ambition, and Peter's rebuke. Make Simon a vivid character; he was a common type in the first century, and we shall meet more of his tribe later on. What the apostles thought of "the gift of God"—miraculous powers effective only "by the Spirit" (page 71) and given for the benefit of the needy and helpless, and as evidences of the truth of the gospel. Philip's special commission to go down toward Gaza, and the opportunity which his ready obedience brought him. The Ethiopian an intelligent and educated inquirer, following the best guidance he could find, and ready for further enlightenment (a proselyte, and a "searcher of the Scripture"). The importance of Isaiah's prophecy (chapter 53), as understood by the disciples—a prediction of Jesus' passion. The ready response of the Ethiopian, and his baptism—and perhaps later share in evangelizing his own countrymen: we may believe that he carried the message home to his own people.

Procedure.—Do the pupils know any modern religious persecution?—for example, in Turkey, Russia, Korea. Does it achieve its purposes? Some of the weak in faith are frightened and recant, denying the faith; but the great body of faithful Christians prove "faithful unto death," and refuse to yield. Sum up the progress of opposition to the disciples in earlier chapters, culminating in the martyrdom of Stephen and the scattering of the church.

Ask someone to describe relations between Jews and Samaritans at this period (for example, as seen

in Jesus' ministry and teaching, and his discourse to the woman at Jacob's Well, John 4: 1-26). Discuss the "internationalism" of the Christian religion, its superiority to the divisions of race, of class and caste. Then go over the stories of Philip's preaching, Simon the Magician, and the conversion of the Ethiopian. Discuss, and contrast, the motives of Simon and the Ethiopian, and their very different rewards—one was rejected with contempt, the other welcomed, baptized and made a power for good. Discuss the purpose of miracles, as understood by the apostles (page 71), and our Lord's teaching regarding his own supernatural powers (see Luke 11: 20 and *The Life and Times of Jesus*, Chapter X).

Discuss the prophecy found in Isaiah, and its meaning for the early Christians (and also for our Lord, if the pupils have had the earlier course; compare *The Life and Times of Jesus*, Chapter XXIV). "The law was a schoolmaster leading to Christ"—in fact, the whole of Old Testament religion, and Judaism generally—the highest pre-Christian religion—was a preparation for the gospel. Discuss the value of obedience to the higher light a man already possesses as a preparation for, and a pledge of, still greater illumination (compare Teacher's Manual to *The Life and Times of Jesus*, page 121, quotation from Phillips Brooks). What elements in the Ethiopian's character, revealed in this brief narrative, explain his speedy conversion, and make him an attractive figure in New Testament history?

Application.—(1) If Christianity is essentially an "international" religion, rising above the barriers

of race, political divisions, class and caste, and breaking down all other "walls of partition," what is our duty to-day, when the whole world is becoming a unity as never before? World-unity is apparently coming to pass in industry, trade and commerce, education, medicine, scientific research generally, and even in political sentiment; must not world-unity in religion come some day as the climax of the process? Are we learning to become world-citizens, world-Christians? What is the bearing of this principle upon Christian missions?

(2) If faithfulness in little things leads to responsibility in greater (see the parable of the talents); if sincere, earnest response to the best knowledge and highest motives a man already possesses lead on to higher standards and truer motives ("the path of the righteous is as the shining light, that shines more and more unto the perfect day"), then our duty is plain. Instead of judging others by our standard or achievements, or judging ourselves by what we assume to be theirs (perhaps lower than they are in reality!), we must "do the right, as God gives us to see the right," here and now. Find concrete examples of this principle—for example, Lincoln, whose words we have just quoted; he was one who might have followed political expediency but chose rather to do his full duty as he saw it. Are there any occasions in our own lives to which this principle applies?

Activity.—Under Topic 1, note that Jewish religious exclusiveness began as a measure of self-defense, in days when the nation was a persecuted minority, but was carried to extreme lengths in later times. Under 2, examples may be copied in

the notebooks. For No. 3, give out, or draw, outline maps of Palestine, and sketch in the route followed by Philip. Under 4, why would the Ethiopian be reading the Septuagint, not the Hebrew Bible? (compare page 21, Study Topic 4). "Simony," of course, comes from "Simon," who endeavored to purchase spiritual prerogatives and powers with money. (Note Peter's scorn for "silver"; compare page 45—the apostles had no money, obeying Jesus' direction, Matthew 10: 9-10.) Under 6, the teacher should look up the passage beforehand in a commentary—for example, Peake's, pages 460-467f. Nos. 7 and 8 may be discussed before writing, perhaps at the second class period, if there is one. Modern views of Samaria and Gaza are given in Wilde 229 and 636. Von Fühlich (Union 179*) pictures the "Confirmation" of the disciples in Samaria by Peter and John. "Philip and the Eunuch" (Wilde 739) is badly drawn but is worth studying.

CHAPTER VIII

PAUL OF TARSUS

NEXT to our Lord, Saint Paul is the most significant figure in the history of Christianity. Despite the bitter prejudice against him in many quarters while he lived, the neglect of his teaching for more than a century following, and the misinterpretation of his doctrine in certain classical theologies from the second to the seventeenth centuries—hated by his enemies and misrepresented even by his friends,

because they failed to understand him—Christianity nevertheless owes more to Paul of Tarsus than to any other Christian leader of his own or later times. Simply as a matter of successful work in spreading the gospel in wide and distant countries his accomplishment was tremendous. Cilicia, Cyprus, Pamphylia, Galatia, the Troad, Macedonia, Achaia, Ephesus and its neighborhood, Malta, Rome—these were the fields of his labor, and most of them owed their knowledge of Christianity to him. His heroic defense of the liberty of the gospel (as opposed to Jewish legalism and to the stiff conservatism of the Christian group in Jerusalem), his successful insistence that the ancient law was not binding upon the consciences of Gentile converts to Christianity, this alone would entitle him to a great name in the annals of the church. But he did more: as a constructive thinker and teacher he laid a foundation for the development of Christian theology and the interpretation of the meaning of the faith in terms which the Greek-speaking world outside Palestine could understand without first becoming adherents of Judaism. He was the church's first theologian, and his influence has not ceased to this day.

But it is not as a theologian that Paul should be presented to pupils taking this course. Rather, it is Paul the man, the Christian apostle and missionary, the hero of faith.

If rightly presented, the pupils will gain a sympathetic appreciation of his character and devotion which will be of immediate value, and which will enable them later to appreciate his doctrinal teaching and theology. They will at least be spared the

unfortunate misunderstanding of the great "apostle to the Gentiles" which has led some persons to look back upon him as a falsifier and perverter of the Christian religion—one who substituted an involved, abstruse legalistic system of doctrine in place of the simplicity of the gospel. (This impression is due more to Paul's interpreters than to Paul himself: his theology was rooted in experience, not in rabbinic logic or metaphysical speculation. Paul's personal religion was mystical, not legalistic.)

The teacher should already have read some of the works listed in the Bibliography—especially Deissmann's short and fascinating volume, and Robinson's *Life*. This will help to insure a sympathetic view of one to whom the whole of Christian history has stood indebted and from whom modern Christians have still much to learn.

Aim.—The aim of this chapter is, naturally, to lay the foundation for a sympathetic appreciation of the life and the life-work of Saint Paul, enabling the pupil to see for himself the splendid opportunities and advantages which the apostle enjoyed—and was later to use—as a messenger of the cross.

Centers of stress.—The significance of the Jewish Diaspora for the spread of the Christian faith: its wide spread (about five per cent. of the population of the empire) and its influence in the Græco-Roman world; the Old Testament Scriptures in Greek translation; the large body of adherents and "proselytes," spiritually minded Gentiles who had already adopted in some measure the religion of Judaism. Paul's birthplace, a world-famous city on an important highway, the chief artery of travel and trade between East and West. The advantages,

social, educational, and religious, which his family gave him. His boyhood in a city, his youthful impressions. Study of the law, and Pharisaic education. His zeal for the purity of Jewish religion, and his consequent persecution of the Christians, not malevolent, but misguided; justified by his own principles. Growing dissatisfaction and unrest, and the examples of the persecuted believers in Jesus. Approach to a climax—either loss of faith, or the dawn of a new understanding of God and of religion.

Procedure.—How does God prepare men for the work he has for them to do in the world? Discuss any instances with which the pupils are familiar—for example, Lincoln, Washington, Livingstone, or some outstanding local figure. In this chapter we are to study the way by which Paul of Tarsus was led to a life of faith and service as a Christian apostle and teacher and founder of churches.

Let pupils describe the Jewish Diaspora. If the teacher has Deissmann's book, let the class study the map, showing extent of the Dispersion. Discuss its importance for the spread of Christianity.

Discuss the importance for Paul's own career of his birth and boyhood in Tarsus, education there and in Jerusalem. Did Jesus and his disciples learn trades? What was Jesus' trade? How are the impressions and experiences of a man's youth reflected in his speech in later years? (Books, environment, activities, interests.) Show how this was true of Paul (as it was of Jesus and John the Baptist—our Lord's parables of country life, and John's figures of speech; see *The Life and Times of Jesus*, pages 25 and 44).

Discuss the problem of Paul's persecution of the Christians, and his own inner unrest and dissatisfaction.

Show how the conduct of Christians under persecution must have impressed him, and lead up to the dilemma confronting Paul with which the chapter ends.

Application.—(1) "Unto whomsoever much is given, from him shall much be required"—does this principle apply to *our* lives? May not God have something which each one of us is to do for him in this world, something which no one else can do? Our advantages are all to be turned to account in God's service. (Concrete illustrations of the principle will readily occur.)

(2) Is it a good thing for everyone to learn a trade, or to do something productive and useful? The old Jewish custom was observed even in well-to-do families, whose sons had no apparent need "to fall back upon a trade." One of the most difficult social problems of to-day arises from the multitude of the unskilled, untrained men who have no resource in times of "industrial depression."

(3) What impressions are we receiving that are useful and worth while, and valuable all our lives long? For example, from books, music, companions, movies, church attendance and worship, the Bible. "Take heed how ye hear" and how you see, and what you remember, and what you enjoy and cherish. The spiritual life, as well as the mental and moral, is a field for self-cultivation.

Activity.—Ask for special reports on Study Topics 1-4, to be presented by individual pupils before the class. Discuss 5 before writing. No. 6 may be

looked up in class and studied with a view to describing Paul's youth and early manhood. No. 7 is answered on page 78. No. 8 is very personal and the bare suggestion is enough for the public meeting of the class. But ask each pupil to make a list (mental or written) of his own advantages. There is no one who has nothing whatsoever to place in this list!—Even the boy or girl in the "slums" has the advantage of knowing what his neighbors need, and what they think and feel; he or she may be able to help in creating a new community before long. There is real wisdom in the counsel of the old gospel hymn, "Count Your Blessings," if "blessings" is interpreted as meaning responsibilities and calls to service, and not merely as occasions for private self-gratulation.

Give out copies of Raphael's "Head of St. Paul" (Brown 53, or 53P*, a "Platinoprint"; Union 182 shows more of the detail from the Saint Cecilia group).

Begin a clay or plasticine map of the Mediterranean world, for use during the remainder of the course; or else begin filling-in a large Denoyer-Geppert wall-size map. It is important for the pupils to have a fairly clear conception of the geographical background of the history of early Christianity; and for an intelligent study of Saint Paul's life and journeys it is indispensable.

CHAPTER IX

PAUL'S CONVERSION

THE present chapter is a direct continuation of Chapter VIII, which supplies the approach to its chief event. It is essential that the "psychological" unity be made clear. It was Paul the persecutor who became Paul the Christian and apostle. Like the famous mediæval chieftain, "what formerly he hated he adored, what he had adored he burned." He was the same man; but he was "born again," and became "a new man in Christ Jesus." The continuity will be clear if sufficient attention is paid to his thorough earnestness and conscientious devotion to the cause he followed. He was one who could not rest content in half-truths, in vague, compromising generalities. (Compare pages 82f. and 219.) For him the gospel was all or nothing, basest falsehood or divine revelation, and Jesus was either an arch-deceiver and impostor or the true Messiah, the Man from Heaven, the Son of God. It was just this positiveness of mind, entirety of devotion, wholehearted zeal and sincerity with himself (page 81f. "inner dissatisfaction") which made possible his complete change of mind and purpose "when it pleased God," as he said, "to reveal his Son in me."

Aim.—The aim of this lesson is to present to the pupil the culminating event of Paul's early career from the point of view of the man's own inner life, not as a catastrophe wrought from outside but the climax of an earlier development, the turning-point in the pilgrimage of a soul. Such a treatment dis-

covers a richer human meaning and a wider and more permanent spiritual value in the conversion of Saint Paul than one which emphasizes chiefly the external, catastrophic, or miraculous element.

Centers of stress.—Paul's ignorance of Jesus himself and the significance of this for his antagonism to the gospel. His active persecution, a sincere but misguided zeal. The spread of Christianity by this time to Damascus. The suddenness of the vision—a miracle, but not unprepared for. Its reality to him, and the self-identification of Jesus with the Messiah. (Paul already, as a Pharisee, believed in the heavenly Christ—see pages 80f.; now he saw in vision the Messiah of his hopes, and the Messiah identified himself with Jesus the Nazarene whom Paul was persecuting!) The profound reality of his experience reflected in its physical effects, prostration, blindness, inability to eat or drink. Ananias' reasonable hesitation, and his reassuring vision. Paul's willingness to be baptized. The need for quiet thought, in order to work out in his own mind the implications of his conversion, his new faith, and the new view of religion, of duty, of his own career which it necessitated. His zealous proclamation of the Christian faith and the natural suspicion of those whom formerly he persecuted. His boldness in returning to his own birthplace and early home to preach the good news of the gospel, and the persistence of nine years of quiet work—proving himself a complete and genuine convert to the faith.

Procedure.—Have the preceding chapter reviewed by members of the class—making sure of the geographical background: Tarsus, Cilicia, Jerusalem

(and also Damascus). But do not rest content with an ordered sequence of events within an accurate geographical framework. Make sure the spiritual or "psychological" factors in the story are clearly apprehended. Discuss these factors. What was there in Paul's early life and in his character as a protagonist of Judaism which was leading him steadily to Christ?

Then tell the story of his conversion, or let it be told by the class, and discuss the possible reasons for his retirement to Arabia. Note the distinction between a vision of the risen Christ, such as the earlier apostles enjoyed—see Chapter II—and Paul's vision of the heavenly Messiah, who thereupon proclaimed himself to be "Jesus whom thou persecutest." That was the surprising, shocking revelation which the Messiah's words contained. Paul's faith, at first, was not so much, "Jesus is Messiah," as this: "The Messiah is Jesus; he has already appeared, and is none other than the Nazarene whom I have been persecuting."

What motives led Paul back to Damascus, to Jerusalem, to Tarsus? Discuss this point, and show how it reflects the unflinching sincerity of the man and the utter reality of his faith.

Application.—It has surprised many modern Christians to discover that there are souls who have never passed through the throes of a catastrophic "conversion," and who have nevertheless attained the highest "summits of light" in the upward pathway of the spiritual life. Not all need to pass through such an experience as Paul's. But there are many who do! The Christian should view with sympathy both types of mind, for both are equally

Christian. And, sudden as is the moment of conversion, it usually has antecedents and preparatory factors: there is the secret, often-unrecognized leading of the Holy Spirit which has gone before—as we see in the case of Saint Paul. It is the man who responds to the light, or who has at least not “sinned against the light,” to whom comes, some day, by the grace of God, the vision of his own sin and helplessness, his need of the Saviour, and the divine response to his need in Jesus. In a sense, the whole Christian life is a process of continual conversion, of successive repentance and faith, of fresh effort after failure, renewed “obedience to the heavenly vision.” God never forsakes us. Some such thoughts as these may be useful to boys and girls as they approach “Decision Day,” or the period of preparation for confirmation. Are we following the leading of the Holy Spirit and “living by the light”? Are we doing all that God has shown us to be his will? Are we ready to receive all the help he offers us in making our lives what he would have us make them?

Activity.—Study Topics 3, 5, and 6 may be worked out in class. Nos. 7 and 8 are suitable for discussion. Continue the map of the Mediterranean world already begun, locating new cities or routes suggested in this chapter.

Youthful evangelism is not encouraged to-day as it was formerly in certain of our Protestant churches. Nevertheless, there are quiet but effective ways in which Christian boys and girls may use their influence with companions who are not active Christians. Some of the truest conversions have been the fruit of such influence; and even in after years

men and women have been brought to Christ and made members of his church through the subtle and inescapable effects of early companionships.

Wilde 310 represents the traditional site of Paul's conversion. Raphael's Sistine tapestry (Wilde 284) is full of antique symbolism, but Copping's picture, "Saul Led Into Damascus" (Union 180*; in colors, Copping 58*), is preferable for the pupil's notebook. Restout's "Ananias Baptizing Saul" (Union 181), and the picture of Paul's escape from Damascus (Wilde 768) may be included in the Class Collection. Add also Copping's picture—No. 65.

Ellerton's hymn,

"We sing the glorious conquest
Before Damascus' gate,"

may be sung or memorized by the class.

Do the pupils know Keble's "Conversion of Saint Paul"? Look it up.

CHAPTER X

CORNELIUS THE CENTURION

WE now turn back to the main course of the church's development in Palestine. The account of Paul's early life and conversion and the beginning of his ministry belongs to the story, itself an illustrious example of the spread of Christianity, a "glorious conquest." It has been given in more detail not only because the main "source" of the narrative was written by an intimate friend of Saint

Paul, but also because of its significance as a victory for the Christian cause, and because of the immense importance of Paul for the remainder of the period covered by Luke.

The church had gone steadily forward, undeterred by persecution; its quiet growth is pictured in this and the following chapter. Indeed, as the story of Cornelius shows (like that of the Ethiopian, earlier), the faith had already begun to reach and attract Gentiles, and the church had won converts beyond the bounds of Judaism. There were Gentile Christians before Paul began his work as "Apostle to the Nations."

Aim.—The aim, accordingly, is to give the pupil a glimpse of the steady expansion of the church in the days before Paul's missionary journeys, and to enable him to grasp the significance of the admission of Gentiles to full privileges in the church—not only for the history of the first century but, in principle, for all the later history of the Christian religion.

Centers of stress.—The quiet growth of the church in Palestine unhindered by persecution after the outbreak against Stephen. The pastoral and evangelistic work of the apostles, with Jerusalem as their headquarters. The simple but profound faith implied in the stories of Æneas and Dorcas, and the *spiritual* results of the "ministry of healing"—that is, "many believed on the Lord." The position and character of Cornelius, a devout man, generous, and one who "prayed always." His interest in the news of the Christian movement and in Peter's visit to Joppa. The strange symbolism of Peter's vision, the significance of which was

not at once apparent to him. The coincidence of the visions. The respect of Cornelius for Peter, and his assurance that the apostle would bring him a message from the Lord. The courtesy and tactfulness of Peter's words ("God is no respecter of persons, but in every nation . . ."). Peter's explanation of the Christian movement by reference to Jesus, about whom his hearers had doubtless also heard. The disciples only "witnesses" to Christ, and not independent teachers or healers. The suddenness of the "gift of the Spirit," and its evidence, in this case, of the acceptance of Gentiles as full-fledged members of the church. (Peter would doubtless have gone on to make "proselytes" of the household of Cornelius, and then, after their admission to Judaism, Christians. But the Spirit came too soon, proving that Judaism was not a necessary step to Christianity.) The hesitancy of the Jerusalem authorities, and their doubts of Peter's wisdom in accepting Gentile hospitality. The convincing testimony of Peter.

Procedure.—Refer back to Chapters VI and VII. What was the state of the church following the martyrdom of Stephen? What had been the effect of the "scattering" of the disciples in Jerusalem? What had become of the apostles? (they remained in Jerusalem, page 68). It was now probably several years since Stephen's death, and the situation had changed. What was the situation now? (page 92). Where was Paul? What had the Jewish authorities decided, and what course were they pursuing?

The present chapter gives certain stories from this period, illustrating the general condition of the church, and introducing Peter on one of his "pas-

toral visitations" (refer back to Peter and John in Chapter VII, page 70f.).

Now ask the pupils to relate the stories of Peter at Lydda and at Joppa, and note in passing the points stated above ("Centers of stress"). Discuss the character of Cornelius and its bearing upon the subsequent narrative. Discuss Peter's address, comparing it with earlier sermons of his given in résumé in the book of Acts. Correlate the "gift of tongues" with what has been said of it before (especially in Chapter III). Make sure that the spiritual significance, not the outward form, of the "gift" impresses the pupils. It was a striking phenomenon, as were the visions; but more important than the outward wonder were the spiritual meanings of the phenomena for those who observed or experienced them. Lead the discussion toward a sympathetic appreciation for a type of religious experience rare to-day, but common in ancient times, especially in the East, and especially at the beginning of the church's history.

Application.—(1) Care of the poor, healing of the sick, restoration of the impotent, preaching of the gospel, teaching it, living it in prayer and worship and daily conduct—these were marks of the normal church life in the first century, when undisturbed by opposition or persecution. We often forget the somber, quiet shades in view of the "high lights" of history. Yet that quiet growth, that life of daily "witnessing" for Jesus, the slow, patient toil of preaching and teaching made possible later on the great victories of the faith. Such is ever the Spirit's way. Do we find the chief interest of the religious life in thrilling adventure and conspicuous

achievements, or in the quiet, "every-day" work of the church and cultivation of the spiritual life? It is this which makes possible the hours of high achievement and the conspicuous victories that sometimes interest us more.

(2) There are no "short-cuts" in religion. Cornelius' discovery of Jesus and his conversion were not accidental; they had been prepared for through years of devout and generous piety. May we not hope for higher revelations of God if we live faithfully and loyally by the knowledge we now have? (Compare above, on Chapter IX.)

(3) Suppose Peter had hesitated to visit Cornelius, yielding to anti-Gentile prejudices bred in him from his infancy? It took the courage of conviction and a real faith in the Spirit's guidance to set out for Cæsarea. But the end was a blessing not only for Cornelius but also for Peter—he discovered a wider range in God's love than he had ever before suspected. Name some situations in which faith in the righteousness of a principle is required of us to-day—for example, in the pupil's own life, in the city and the nation, and the world at large.

Activity.—If a map of Palestine has been in process of construction, see that the cities and routes here mentioned are included—and that the map is completed with Chapter XI, so that the larger map of "The Mediterranean World" may be continued thereafter (for use in the remainder of the course).

Along with Study Topic 1, study the illustration in this chapter. The pupil's Ancient History, or the Encyclopaedia (article on "Rome" or "Roman History," section on the Roman army), will enable him to answer Topic 2. Topics 3-8 may be dis-

cussed before writing. Really to "lead" a discussion, make it arrive at conclusions after a fair consideration of all the important factors—this is a large part of the teacher's task in this course. To the final question in No. 8, "Should we recognize in them the hand of God?" add this: "What is the criterion? How may they be recognized as the work of the Holy Spirit?"

There are several good pictures to illustrate this lesson. Wilde 307 gives a general view of Lydda as it appears to-day. Either—or both—of Dobson's paintings, "The Charity of Dorcas" (Union 183, Brown 2286), may be used. Schonherr's "Raising of Tabitha" (Wilde 604) is most attractive. Copping's excellent "Messengers to Peter" (Union 184*; in colors, Copping 59*) should go in the notebooks. Fabritius' "Peter in the House of Cornelius" (Wilde 393) suffers from the unreality of the seventeenth century, but may be shown.

CHAPTER XI

CHRISTIANITY REACHES ANTIOCH

No small part of the fascination of the book of Acts is due to the literary artistry, if we may so describe it, of its author. He has done the necessary work of research, described in his Preface; he has selected the narratives which are of historical significance; finally, he has arranged them and told them in such a way as to carry on his readers to a favorable, intelligent, and sympathetic view of the rise of the Christian Church. These early chapters

are, of course, more than an introduction to the work of Saint Paul; yet they lead up naturally to the narrative of his career as a missionary, and "set the stage" in a vivid way for the beginning of Paul's journeys and the still further extension of the Christian message. Particularly is this to be observed in the arrangement of the present chapters—the conversion of Cornelius and the opening of the door to Gentiles prepare for the life-work of the "apostle to the Gentiles."

Chapters 1-12 of Acts form more or less a unit. Some scholars believe they can discern traces of an Aramaic "source" (or sources) lying back of this first half of the volume. At any rate, the arrival of Christianity in Antioch, the greatest city of the Levant, and the bridge, so to speak, connecting Palestine with the vast Græco-Roman world outside, marks a climax in the historical treatise which Luke has given us. It closes, for the present, the story of Palestinian Christianity; it prepares us for the launching of the missions to Cyprus, to Galatia, Macedonia, Greece—the heart of the eastern half of the empire. From now on, Christianity must be reckoned a world-religion and one of the factors of increasing importance in the spiritual life of mankind generally.

The significance of this chapter, accordingly, is its recapitulation or summary of preceding development, in preparation for still greater expansion to follow.

Aim.—The aim is to give the pupil a comprehensive view of the growth of the church up to this time (that is, between the years 29 and 47 A. D.) and a sympathetic understanding of the

manner in which it spread not only by the active evangelism of the apostles and other leaders but by the testimony of unknown but loyal disciples wherever they were found.

Centers of stress.—The two divisions of Luke's book of Acts (the present chapter represents the conclusion of Part I). The reasons for the church's growth, and its methods of expansion, reflected in Acts 1-12. The importance of miracles. The church's appeal to the poor; its message to them (the ideal of the Kingdom) and the actual aid given them. The rapidity of its growth in these first eighteen years. Luke's purpose in reviewing the growth of the church, and the features which he emphasized (pages 100-104). The location and importance of Antioch as a center for the further spread of Christianity. The importance of the work of unnamed disciples in extending the faith. The unity of the church seen in the famine-collection (page 106). The story of Peter's release (compare the similar story on page 55) as the final reminiscence of this period included in the book of Acts and its attractive picture of "the church in the home" in Jerusalem.

Procedure.—If Study Topics 3 and 4 have already been covered by the pupils (where they form part of their required home work), the lesson may be introduced by a survey of the facts they have elicited. Or use the frontispiece map in the pupils' textbook. A large wall-map would be more effective; and perhaps the teacher may wish to draw such a map in outline on the board, asking the pupils to recall memorable incidents connected with each city or district named as they are located

or placed on the map. Why is Cilicia included?—and Egypt omitted? Discuss the geographic and social advantages of Antioch as a center for Christian work. Review the methods used in the extension of the church: no “Missionary Society”—the church was itself a missionary society with every Christian a member. Chiefly it was the work of the apostles; but their work was aided and extended by the loyal testimony of the multitude of simple believers. Note that this is how, within the following century, the Christian religion was carried to northwest Europe and the British Isles—from whence most English-speaking Christians trace their spiritual descent. What lessons has this story of the earliest years of the church’s history for Christians to-day? Discuss this point.

Application.—The application has already been suggested. If every Christian were a missionary—a “home” missionary, if not “foreign”—the work of the church to-day would be vastly strengthened. The whole progress of church history is a history of Christian missions, and we are called to play our part in the process “until the gospel is preached to every nation,” “even unto the uttermost parts of the earth.” If we fail, we weaken the church of to-day, of which we are living members, and we jeopardize the fruits of others’ sacrifice, from the days of the apostles to our own.

Activity.—In addition to the Study Topics already used, Nos. 1, 2, 5, and 8 may be discussed and answered in class. On No. 6, see Chapter VII, above, under “Procedure.” Finish the large map of Palestine in the manner described in Topic 3. The quiet influence of unnamed disciples may sug-

gest Lowell's poem, "All Saints'," which it would be worth while to memorize (at least one stanza). If a discussion of Acts 12: 20-23 is introduced by someone who has read the passage (otherwise ignore it), refer to Longfellow's "King Robert of Sicily" in *Tales of a Wayside Inn*.

As a *finale* to the study of Peter, who has figured most largely in Part I of Acts, give out copies of Fra Bartolommeo's "Head" (Wilde 453*), studying it; for example, "Is this the way you imagine Saint Peter looked?" Wilde 300 shows the gate of Saint Peter's prison as it appears to-day. If a picture of Peter's deliverance is desired (though this is not the central incident of the lesson), William Hilton's "Peter Freed" (Union 185) may be preferred to Raphael's (Union 186).

CHAPTER XII

THE GOSPEL IN CYPRUS AND GALATIA

WE now begin Part II, "The Work of Paul," and we are to study the life of one about whom the New Testament records tell us more than about any other apostle, a man whose career was to be of decisive significance both for his own and later ages of Christian history. Paul was not the only Christian missionary in the first century, nor the only one to preach to Gentiles, as we have seen. There were regions reached at an early day by the message of the gospel where Paul had not gone—Egypt, and Armenia, for example, Christianity

reached Rome before Paul arrived there, as we know from his *Epistle to Romans*. Moreover, he clearly asserted his refusal to build on another man's foundation, or labor in another's field, with so large a task before him and his fellows: this implies that others were engaged at the same time as Paul in preaching the gospel throughout the world. Nevertheless, Saint Luke gives him the place of chief importance in his narrative of the spread of the early church outside Palestine, scarcely mentioning others, and this place was doubtless Paul's by right. He it was who saw clearly the issues involved in carrying the gospel to Gentiles, and never hesitated in carrying through the program of spiritual freedom which he understood the religion of Christ to imply. Unhampered by compromise with Judaism, the actual extent of his missionary labors exceeds that which can possibly be attributed to any contemporary. Subtract the area of Pauline missionary effort from the total area probably, or even possibly, touched by the gospel up to the close of the first century—forty years after Paul's work had ended!—and the regions thus left for other heralds of the cross to evangelize are seen to be far less in extent or (excepting Italy and Egypt) in importance. Furthermore, no other missionary of Paul's caliber or energy or achievement appeared later than he, during the first centuries of the church's advance. It is not until we come to the era of the evangelization of the northern nations that we meet with men who can be at all compared with Saint Paul. It is not to his friendship with the church's first historian that Paul owes his place in the narrative of the New

Testament; the place was his because he and no one else deserved it.

The dramatic element in this and the following chapter should be emphasized. The first missionary journey marked the change from a slow and somewhat informal expansion of the church to a direct, aggressive, well-planned campaign of missionary penetration and conquest. The change came, no doubt, because the Holy Spirit said, "Separate me Barnabas and Saul"—the whole movement was under the guidance of the Spirit; but it came when it did because the men were ready—because Paul was prepared and eager to begin.

Aim.—The aim of this lesson is to lead the pupil to grasp the significance of the church's earliest missionary advance outside Palestine, the factors involved, the spirit in which it was undertaken; and especially to recognize the heroic, dominant personality of Saint Paul as he emerges upon the scene, a man called of God and prepared for a special work of immense importance.

Centers of stress.—Paul's preparation: nine years of a missionary novitiate in his native Cilicia. The invitation from Barnabas to come to Antioch and share his work there (Acts 11:25-26). The reason for the visit to Cyprus (page 113; Barnabas a Cypriote, and the "men of Cyprus"). Paul's plan, a vaster one than Barnabas contemplated. The adventure of travel in a pagan land, whose welcome to the Christian message was questionable. Incidents of the journey, illustrating both the apostles' zeal and also the conditions of contemporary paganism. Geographical and other factors

determining the course of the journey (Paphos to Attalia, and Perga to Pisidia, for example). Hazards of the journey seen in John Mark's defection. The significance of addressing Jews *first*, and the main point of Paul's sermon at Pisidian Antioch. Initial welcome, and reason for later opposition. Results thus far not very great; but the future promising and the apostles undaunted and enthusiastic.

Procedure.—Recall the narrative of Paul's conversion, retirement to Arabia, his visit to Jerusalem, and his missionary work in Cilicia (how much we wish we might know about these nine years in his native province, and we know nothing!). How came Paul to be in Antioch, now; and why did Barnabas select him for his associate? Characterize Paul as a zealous enthusiast, and courageous (it took heroic courage to go home a Christian, after his reputation as a religious purist in Jerusalem), and now growing more tactful and persuasive in his preaching; see pupils' text, page 90.

By question and answer elicit the narrative of the mission to Cyprus: Barnabas' view of it, and reasons for wishing to undertake it (Cyprus was his birthplace and earlier home), and Paul's contrasted view of the undertaking as a stepping-stone toward a far greater design. Compare other pioneers and missionaries setting out: Marco Polo, Columbus, the Pilgrims, Lewis and Clarke, "the forty-niners," Livingstone, Paton, Carey, Tuttle, local pioneers and missionaries.

It has almost seemed, in earlier chapters of Acts, as if the Holy Spirit had needed to force men on against their will to proclaim the gospel-message;

and as if, but for the guiding presence of the Spirit, the church would never have spread outside Jerusalem and Judæa. At last here is a man who has caught the vision, whose strong, unyielding, well-forged will is a fit tool for the Spirit's working, and the cause goes forward at once. Compare Lowell's words about Lincoln in the "Harvard Commemoration Ode" (look up in advance). Discuss the fact of God's choice of men and women, and the preparation he gives them for a life-work of creative service.

Following the geographical sequence (see the map opposite page 114), the incidents in the remainder of the chapter may be told by the class.

Application.—If the two earlier chapters on Saint Paul (VIII and IX) have not impressed all members of the class—for there are some persons to whom Paul's spiritual vicissitudes are strange and unappealing—the present lesson ought certainly to win their interest. Youth normally craves adventure, and wearies of a world too safe and too well ordered. The "revolt of youth," of which we hear much to-day, is partly—perhaps largely—a protest against the confining comforts of a civilization which robs the individual too completely of his racial right to first-hand, elemental experience of danger, hazards, opposition, and the whole crude strife with natural and social forces which has in fact made man what he is to-day. It is not sugar-plums of contentment, but hazards of destruction, threats of pain, as Carlyle said, that really stir the human soul (*Heroes and Hero-Worship*, Lecture on Mohammed).

The finer application of this lesson, therefore,

will be the assurance that Christianity still means adventure, conquest, hazards, staking one's life upon ends that promise no immediate or certain rewards: in a word, life harnessed to a vision, not compliance with humdrum mediocrity and the *status quo*. The spirit of Saint Paul is still needed in the church and in the world. Whom do you prefer to follow, Paul, sick with fever, facing unknown but very real dangers; or John Mark, alarmed at the prospect and returning to the comforts of his Jerusalem home?

Activity.—Study Topic 1 is very important. Murray's map, supplementing the one in the text, will prove indispensable to the teacher in visualizing the route followed by Paul on this and later journeys. It is inexpensive, and a framed copy for use in class will be most valuable. Add it to the Class Collection. No. 3 is answered on page 116. Compare Elymas and Simon. No. 5 can best be answered by reference to the map. Paul's settled policy (No. 6) was to preach "to Jews first, then to Gentiles." This was partly because he was himself a Jew, partly because the "election" of Israel to sacred privileges was very real to him (Romans 10:1; 11:1, 13-24). The most remarkable fact about Paul's conviction of the "door of faith" opened to Gentiles is that he held it in even balance with the traditional Jewish belief in special privileges, a belief rooted in the Old Testament conception of religion as participation in the Covenant.

Under Topic 7, note that the substance of the first paragraph of the sermon given on page 118 is very similar to the preaching of Peter as already

given by Luke—the message of the Resurrection, its significance as the fulfillment of “the promise” and the beginning of the final realization of all Old Testament prophecy, including Psalm 2; and “the remission of sins” thus proclaimed (compare Acts 2); from then on, the language is Paul’s own: “by him every one that believes is *justified* from all things, from which you could not be justified by the law of Moses.” It is interesting to find this in Paul’s first recorded sermon, since the doctrine of “justification by faith” has been associated with the apostle’s name throughout Christian history. The chief statements of this doctrine are found in his later Epistles to Galatians and Romans.

Examples to illustrate No. 8 abound in the lives of noble men and women: but let the pupils suggest them, from their own reading or personal knowledge.

Copping’s “Bar-Jesus, or Elymas” (No. 86) should be used, and at least added to the Class Collection. Raphael’s “Elymas Struck With Blindness” (Wilde 461*) may be studied in class.

The plasticine or wall-map should be further elaborated, filling in the cities, roads, etc., named in this chapter. Copy these from Murray’s map named in the text and in the Bibliography above.

Suitable hymns are “O Sion, Haste,” “Jesus Shall Reign,” “Fling out the Banner,” and other missionary hymns with stirring music.

Do the pupils know Edward Rowland Sill’s “Opportunity”? (given, for example, in *The World’s Great Religious Poetry*, pages 625f.). What message has it for persons like John Mark?

CHAPTER XIII

MISTAKEN FOR GODS

THIS chapter and the one preceding go together, recounting the first missionary journey of Saint Paul. They should therefore be treated as a unity, and the total impression striven for should be the aims and achievements of this great year in the apostle's life. It was the year from the spring or early summer of the year 47 to about the same time in 48. The sea journeys to Cyprus and from Cyprus to the mainland were doubtless accomplished in the summer, or before navigation closed in the open Mediterranean; the land journeys through the highlands of Asia Minor occupied the winter, and the return to Antioch took place when a voyage by sea once more became possible in the following spring. If this chronology is accurate, the rigors of winter are to be added to the other hardships named. They were scarcely those faced by Xenophon and his troops in the higher mountains of Armenia, where snow was encountered; but they were certainly arduous enough for two foot-travelers from Syria and the Cilician plains.

Paul and Barnabas were not the only travelers, of course, nor the only missionaries or religious propagandists in Asia Minor. But if we can judge of the others from such a picture as Apuleius draws, in his *Metamorphoses*, of the traveling hierophant and mystagogue with his retinue—more like the owner of an itinerant "medicine-show" of the old American frontier than a missionary of religion—they were not likely to offer serious competition to

the apostles. (Incidentally, we can imagine how they would have welcomed, and made use of, such a reception as Paul and Barnabas were given at Lystra!) There were more serious religious and philosophic propagandists, we may believe, than Apuleius or Lucian describe; but it is doubtful if they were common, or ventured far upon mountain highways in the winter time.

Aim.—The aim is to continue, and complete, the narrative of the first missionary journey, the first large-scale effort to reach the Gentile world with the Christian message; and to enable the pupil to appreciate, and share, Paul's feelings and ambitions as he went forward upon it.

Centers of stress.—The connection with the chapter preceding, and the geographical continuity of the narrative. The probable state of mind of Paul and Barnabas, defeated but not dismayed. The situation and opportunity in Lycaonia—backwardness of the country and people: the apostles certainly were not choosing the easiest of fields! The indomitable courage displayed on the journey to Derbe (page 124), and the steel-cut sincerity of Paul's autobiographical paragraph in Second Corinthians. The results of the journey—Timothy, Gaius, and the later Christian church in the region: results impossible without the heroic self-sacrifice of Paul and Barnabas. Reason for the return westward rather than the short-cut eastward (see also bottom of page 116). General results of the first journey.

Procedure.—Discuss the character of Saint Paul as seen in Chapter XII. This is the foundation which that chapter and the present one are

designed to lay for an appreciative estimate of the great apostle. For the later chapters, where we see him in the midst of controversy, this earlier estimate is most essential. Paul's theological disputations, so difficult for many persons to-day to appreciate, were the controversies of a man wholly entitled to his convictions. He had watered the nascent Galatian church with his own blood.

The present chapter may be treated almost wholly, therefore, as a character-study; that is, the incidents, and results, of the journey are valuable to us not only historically but also, and chiefly, as a revelation of the mind and character of Paul. (This is similar to the aim and treatment, the teacher may recall, in the later chapters of *The Life and Times of Jesus*.) Does Stevenson's "If This Were Faith" (last stanza) or Newbolt's "Vital Lampada" express a spirit similar to Saint Paul's? (See first paragraph of our chapter.)

What do the pupils know of Gaius and Timothy? Leave full treatment until later, but be sure they are recognized as important fellow workers. Has any pupil read, in Homer or Ovid or stories from mythology, accounts that explain the action of the populace at Lystra?

Let one of the pupils summarize, with the wall-map, or the relief-map now in making, the results of the journey: distances, ground covered, numbers reached, plan of the campaign, the return, and the report to the church in Syrian Antioch.

Application.—The contrast between Christian discipleship to-day and in apostolic days is obvious, at least here at home. Out in the mission field, the spirit of the apostles is still needed, and still

present. Has anyone in this class ever thought of a missionary career as his particular life service to Christ and his church? "Missions," of course, are both "home" and "foreign," and the spirit of Saint Paul—his courage, faith, optimism, vision, indomitable persistence, patience, love—is the spirit of every true missionary, at home or abroad. How does this spirit carry over in humbler vocations, even those not primarily or professionally "religious"?

Other applications are suggested in Study Topics 6-8.

Activity.—The map in Study Topic 1 is in addition to the large class-map now being made. Use blackboard or large sheets of paper.

Under No. 2 discuss the relative importance of Jewish prejudice against Gentiles, and against Jews who admitted Gentiles to the full privileges of Judaism without submission to the whole "yoke of the law," prejudice against the name of Jesus, ignorance of the apostles' real aims, suspicion, etc. On No. 3, see bottom of page 122 and following.

In these and all successive chapters, books of travel in Mediterranean lands, especially if illustrated, will help the teacher to add vividness to the course. See the Bibliography.

Raphael's "Sacrifice at Lystra" (Wilde 459) is full of interest; to it may be compared von Carolsfeld (Union 187). James Sant's "Young Timothy with the Scriptures" (Union 195) may be added to the Class Collection, though the arrangement of lines on the manuscript is misconceived. The best illustration for the lesson is Copping's "St. Paul at Lystra" (No. 60*), which should either be given

to each pupil for his notebook or at least studied by the class and added to the Class Collection. With it should go No. 84*, "Saint Paul Stoned"—the contrast between the two is the one which the chapter in the pupil's text sought to bring out.

CHAPTER XIV

FOES WITHIN THE FOLD

It is a matter for surprise to many persons to learn that the apostolic age of the church's history was not a period of tranquillity and harmony. Christians, however, being human, and though "called to be saints" not always perfect in sympathy or understanding in this present life, have shared diversities of practice, belief, and conviction from the very first. Diversity, where conviction is involved, often leads to dissension. So it was in the days of Saint Paul; and the great struggle of his middle years was occasioned by his dispute with earnest, extremely scrupulous conservatives who believed him to be undermining all religion—both Jewish and Christian—with his radical attitude toward Gentiles.

We must not be afraid to let in the fresh air of fact, even though it destroy the idyllic and fanciful view of the early church that the pupils have heretofore entertained. The Christian religion has no need to be afraid of history, its own or any other, past or future. There is disagreement in the Church to-day—less, we hope, than in some former cen-

turies; and it will do little good for the pupil, or for anyone, to maintain a fictitious view of the pristine conditions of the church, in strong and depressing contrast to its conditions to-day, and out of all relation both to normal human nature and to the historical data of the New Testament. The New Testament tells a far different story! It is the story of a faith that gripped the very roots of men's souls so powerfully that appeals of tolerance and even of brotherhood were sometimes unheard when the imperatives of inner conviction controlled the vigorous emotions of strong men. It is easy to "disagree and be polite" in small and insignificant matters; it is not so easy—it is sometimes very difficult—to be brotherly and yet disagree on questions vitally concerning the salvation of mankind, the honor of the church, the fundamentals of the Christian faith.

The great lesson of Saint Paul's life, on this point, is his union of charity and conviction. He was one who "spoke the truth in love," even when to all appearances his opponents were undoing his work, challenging him, and misrepresenting all that was dearest in life to him. He had earned the right to speak—as we have seen in following his career thus far—to speak fearlessly and positively, and if necessary harshly, in defense of himself and his work. But he chose rather to speak gently, patiently—positively and fearlessly enough, but with the love of Christ in his heart.

Aim.—The aim is to enable the pupil to realize what was at stake in the propaganda of the "Judaizers," and the admirable way, courageous and charitable both, in which it was handled by the church.

The principle of settlement was no compromise but the principle implied in the teaching of Christianity and the preaching of the gospel from the first.

Centers of stress.—The contrast with the apparently steady and peaceful growth of the church heretofore; this is the first note of disagreement thus far observable. Foes *within* the fold the climax of opposition to Saint Paul: heretofore they have all been without. (This is often the final blow that kills enthusiasms and ideals, the Brutus stroke of a man's friends becoming cold or turning against him.) Still, like the Pharisees in the days of our Lord, these "Judaizers" were not wicked men, but good men grown narrow, or nurtured in bigotry, unable to comprehend the wideness of God's mercy and consequently afflicted with infidel fears for the safety of the church. The historical justification for Jewish exclusiveness, and the Jewish-Christian inheritance of this prejudice. The thoroughgoing and straightforward manner in which the church dealt with the problem. The issues involved (page 135), and the guidance of the Holy Spirit through the crisis.

Procedure.—Introduce the lesson with an imaginary report brought to Jerusalem, by some traveling disciple, of what Paul and Barnabas had been doing in Cyprus and Galatia. No doubt the church as a whole welcomed the news; a small group of rigorists and conservatives, Christian Pharisees, "old lights," were alarmed and undertook to do what they could, unofficially, to warn the new converts from heathenism of the peril in which they stood unless they embraced Judaism as well as Christianity, and became obedient to the law. Show

how this setting of the stage brings into inevitable collision the two forces, and then let the pupils recount the narrative of the chapter.

Application.—To-day, when the mutual bearings of science and faith are being slowly worked out, and many conservative Christians are alarmed for the church's future, while the more radical sometimes despair of it for precisely the opposite reason, the application of the lesson seems obvious. (1) Sympathy, mutual respect, "thinking no evil," crediting the other side with motives as high as our own—this is indispensable. (2) The church is not a sect or party: it is essentially and by nature "catholic," inclusive, with room for the most varied types of religious experience—ritualist, Quaker, dogmatist, mystic, sacramentalist, revivalist, and many another. Christ is "not divided"; he is all men's Christ, limited only by the measure of their loyalty and devotion to him. Each party, each sect, within the church should say, "Except these abide in the ship, ye cannot be saved." In order to realize this ideal of unity and "catholicity," it is necessary for each group to learn the real merits and spiritual motives of the other. (3) The church, for all its divisions to-day, has more to offer a distracted world in the way of a practicable motive working toward interracial- and world-unity than any other organization or society of which we know. The tangible, detailed program remains to be worked out; the efficient motive is already present, and increasingly operative.

Activity.—Study Topic 1 refers to Peter's words given on pages 132f. Copy in full some of the texts given under No. 2 in the notebooks; also, in

tabular form, the chronology given in 4. Have pupils look up 5 in Bible dictionary or in *The Life and Times of Jesus*, Chapter XIII.

Is there any way in which your class can share in the movement for interracial harmony and world-peace? Does the problem exist acutely in your community? What can your class, or your school, do to help solve it?

Hymns of brotherhood appropriate to this lesson may be chosen from the Hymnal—such as Washington Gladden's "O Master, Let Me Walk With Thee," or Frank Mason North's "Where Cross the Crowded Ways of Life."

Study Topic 4 may be illustrated with Guido Reni's "Dispute at Antioch" (Union 194). Let the pupils look up the chapter and interpret the picture.

CHAPTER XV

THE GOSPEL IN MACEDONIA

PAUL had grown up in the city—first Tarsus and then Jerusalem—and his thought of the progress of the gospel was in terms of cities. It is very rarely that we find him preaching in villages or the countryside. Like a general directing an invasion, cities are his objectives, "rich in human store." It was therefore natural that he should try as soon as possible to reach the province of Asia, with its great and ancient cities clustering about Ephesus, the capital, like a coronet.

Once more, accordingly, his plan to return and

revisit the Galatian churches included a farther-reaching aim, namely, to press on beyond Galatia into Asia. That this cherished plan was not realized proves Paul's entire obedience to the heavenly voice, the direct command of the Spirit.

Aim.—The aim of the lesson is to continue the narrative of Paul's life and ministry, beginning what has been called the "second missionary journey"; and to enable the pupil to realize and appreciate Paul's attitude toward the guiding power that led him on.

Centers of stress.—Paul's interest in his Galatian converts, and his desire to visit them. The route as planned, and Barnabas' desire to take John Mark with them. Reasons for Paul's refusal; the separation. The apostolic Epistle read in Galatia, and the call of Timothy. Reassuring state of the Galatian churches. The frustration of Paul's plan to enter Asia, due to the interposition of "the Spirit of Jesus." The vision at Troas and its meaning. The different atmosphere of Europe: Philippi an Italian colony, western, not oriental; Jews not tolerated there; wealth (the mines, and the sale of purple cloth, worn only by the well-to-do); the ventriloquist, the officious prætors—these features all help us to realize the atmosphere of the town. Paul's dauntless spirit and bold message to the prætors after the night in jail.

Procedure.—Have someone explain Paul's plan for revisiting Galatia and then pressing on to Asia. Discuss the merits of John Mark, and the wisdom of Paul's refusal to take him along (refer back to page 117, where his desertion is mentioned). Mark was a young man who failed in his first effort but

"came back" and fulfilled a useful if not heroic ministry to the cause of Christ. God can use second- and third-rate men as well as geniuses in the building of his Kingdom. And failure at first is no disproof of ultimate success:

If at first you don't succeed,
Try, try again.

Trace the possible routes of Paul and Silas across Asia Minor, first on the Murray map, then on the plasticine class map. Discuss the various ways they may have gone (page 140), and decide which seems the more probable route (that is, the one nearest to Asia, the one with most important cities, most level road, etc.). The guiding presence of the Holy Spirit was most real to the early Christians—especially to Saint Paul, who was preeminently a "Spirit-led" man (compare 1 Corinthians 14: 18, and references under Study Topic 4). Have any of the pupils read Cicero's *Pro Lege Manilia*? Who was Cicero, and what was the oration about?

"The wide prospect" is the old etymology of "Europe"—*Eur-ôpê*—quoted from one of Matthew Arnold's sonnets. The Macedonian gold and silver mines had been famous from the days of Philip and Alexander; it is thought that the latter financed his conquests by their discovery.

The healing of the ventriloquist may have been an example of healing by suggestion, though it was no doubt interpreted otherwise by the slave girl's owners, the populace, and the prætors, and still otherwise by the apostles. Compare the attitude of pagans to-day toward the work of the medical missionary—from their point of view certainly

miraculous, often welcome, and sometimes similarly feared or resented.

If the story of the earthquake is introduced (see Study Topic 7), point out its consonance with what we know of Paul and Silas: the singing of hymns at midnight is characteristic. There are other traditions of Paul that seem to echo authentic traits—for example, the description of him in *The Acts of Paul*, a second-century romance, as short of stature, thinly haired and energetic.

Application.—(1) The application of the incident of John Mark is sufficiently obvious, and has already been suggested.

(2) Likewise the frustration of *our* plans to make way for the still greater plans of God is also obvious. Paul eventually reached Ephesus, and remained there for three years, achieving the climax of his life-work; but “the time was not yet.” Perhaps Paul was not ready, perhaps Ephesus; hidden dangers may have lurked there (he experienced a riot at the end of his ministry in Ephesus) which would have cut short his work forever. This is the true significance of the fact observed by Burns,

“The best-laid schemes . . .
Gang aft a-gley.”

Not fate, but the will of God, explains the frustration of high aims in many a noble life. Can you give any other examples?

(3) Some nations, like China, resent the coming of missionaries, for their work is viewed as the entering wedge of political penetration and economic exploitation: first the missionary, then the trader, finally the gunboat and the marines, the customs

house and a foreign flag. We can sympathize with this attitude. The true missionary identifies himself with the people he serves, and refuses to be a propagandist for foreign nationalism. He does not try to make Americans or Europeans of the Chinese, the Africans, the South Sea islanders, but simply to make them Christian Chinese, Africans, and so on. (This policy is clearly that of the American government in its dealings with the Orient, and it is also that of the great Mission Boards of to-day.) But note that Paul's claim to be a Roman citizen was an appeal to rights which the Philippian police would be the first to recognize. (Compare his "appeal to Cæsar" at the trial before Festus, page 204; note that he never invoked Roman protection when endangered by his own countrymen.)

Activity.—The class-map and Study Topics provide activity for this lesson. Boys interested in manual work may look up, in Bible dictionary or encyclopædia, classical dictionary, or illustrated Life of Paul, the type of ship probably taken by Paul and Silas, and then construct a model of it for addition to the Class Collection. Others may look up Philippi in the encyclopædia, or volume on Mediterranean travel, and bring in any interesting information discovered.

Walsham How's famous hymn may be sung:

We praise thy grace, O Saviour,
That beareth with us long,
And ever out of weakness
Thy servants maketh strong.

It is a true and simple application of the lesson of Saint Mark's life.

Fra Bartolommeo's "St. Mark" (Wilde 277) is not particularly attractive, but may be used. Poussin's or Zampaeri's "Vision of St. Paul" (Wilde 450*, 451) may be used to illustrate Study Topic 4. Which text does it illustrate? What is the meaning of the sword and the mountain in the background of the former picture? (The instruments of their martyrdom were usually included in pictures of the saints by the old painters; this was equivalent to naming them. The mountain may be Vesuvius, some distance from Rome where Paul was executed.) "Paul and Silas in the Jailer's House," by Michette (Wilde 645), may be added to the Class Collection, and also the anonymous "Conversion of the Jailer" (Wilde 644). Note that there are no visible signs of an earthquake; see Study Topic 7. Copping's three pictures, "The Conversion of Lydia" (85), "St. Paul and the Pythoness" (61), and "St. Paul and the Jailer" (62), should certainly be added to the Class Collection, after careful study.

CHAPTER XVI

BEFORE THE AREOPAGUS

THE present chapter introduces Paul in the midst of two new and entirely different situations from any encountered previously: the first example of political difficulties, and his first contact as a missionary with the intellectual world.

Heretofore opposition has come from Jewish

bigotry and fanaticism, or from Pagan superstition and fear (Elymas, the multitude at Lystra, the Philippian ventriloquist). But in Thessalonica, the seat of the Roman administration of Macedonia—a province now for a considerable time under imperial control (15-44 A. D.; in 44 it became once more a Senatorial Province) and fairly well Romanized (compare page 16)—the tactics of the opposition were different. Endeavoring to curry favor with the authorities, the turbulent Jews denounced Paul and Silas as insurrectionists (the same charge which had been brought against Jesus before Pilate). Disloyalty to the government would receive swift and summary punishment, they reasoned, at the hands of “the rulers of the city”; and the private assault upon Jason’s house could be explained as required in the interests of loyalty and order! The type of persecution here begun was destined to continue for several generations, until, in fact, the church won its final victory over the pagan empire; Jewish informers and denunciators played a continuous part in the political oppression of the early church, and their conduct helps to explain the fearful revenge taken by the later church upon members of their race. It is true that divine honors were not so consistently showered upon the early emperors as upon their later successors; but the claim had already been made, and as occasion served, political loyalty was more and more regularly required in terms of “worship” paid the incarnate “genius” of Rome. Against this form of persecution Paul had naturally no recourse to his Roman citizenship; its first requisite would have been compliance with this formal and blasphemous

rite. He could only withdraw, and so "the brethren immediately sent away Paul and Silas by night unto Berea" (Acts 17: 10).

The other situation, Paul in the midst of the Athenian intellectuals, is equally novel and interesting. Some scholars have supposed that in Tarsus Paul had grown up in contact with Hellenistic philosophy, especially Stoicism (compare page 78 of the pupil's text), and in the early church there circulated a spurious collection of *Letters of Paul and Seneca*. But the hypothesis of an influence of Greek philosophy upon Saint Paul is remarkably unconvincing: certainly his Epistles, and the Athenian address as given in Acts, do not support it. With popular religion, mysticism, and the quasi-philosophical language of every day, the case is different; anyone using the Greek language in the first century, as Paul did, was bound to share some of the ideas to which it lent currency (compare Grant, "St. Paul's Mysticism" and "St. Paul and Stoicism," in *Biblical World*, December, 1914, and May, 1915). As a first century Pharisee, educated at Jerusalem, we expect—and find—Saint Paul to be thoroughly imbued with the orthodox Jewish attitude toward pagan art, learning, and philosophy (page 150). At the same time his effort to make a tactful and winning approach to the beliefs of his Athenian hearers is all the more marked. The day was to come when Greek philosophy should be the strongest ally of the Christian Church; but that day had not yet arrived, and when it came it was not Stoicism or Epicureanism, but Platonism—apparently not represented on Mars' Hill (unless we credit the mediæval identification of Dionysius!)

—which became the philosophical interpreter of Christian thought.

Aim.—The aim is to study Saint Paul from two new angles, presented by the two difficult situations just described, and to enable the pupil to realize just what he did in each, and why. Saint Paul was already an advanced and dangerous “liberal” in the eyes of his Palestinian fellow believers. And it was he, in fact, who bridged the gulf between Judaistic Christianity and the later Hellenistic Christianity of the second and following centuries. Yet Paul was not prepared to go the full length of Justin or Clement, or even of the fourth evangelist, in combining Greek philosophy and Christian faith. We should see, therefore, in these first contacts with political power (Rome) and Greek learning (philosophy) the beginning of a transition running throughout the history of the early church, and fraught with immense and far-reaching consequences.

Centers of stress.—Distances covered by the apostles, on foot (page 146; compare bottom of page 140). Different kind of persecution encountered at Thessalonica. Motive of the Jewish opponents, to entangle the apostles in political difficulties. Apparent justification of the charge: Jesus condemned as a conspirator or insurgent; divine honors paid a man by his followers, often a sign of political intrigue in first-century paganism; the refusal of similar divine honors to Cæsar; and so on. The results in Thessalonica, reflected in the letters. Better reception in Berea followed by similar result, and dishonesty of the charge. Athens a great opportunity, on account of its intellectual

prestige, but representing an entirely different problem than Antioch, Iconium, Philippi, etc. Tactfulness of Paul's approach, and his almost total failure. Reasons for failure: the cynicism, insincerity, and intellectual pride of his hearers, together with Paul's own unfamiliarity with their point of view.

Procedure.—It might be well to begin with a discussion of the different types and causes of persecution thus far encountered by the apostle. Make a list, noting cities, opponents, occasions, and ostensible or real reasons for them. This list may be preserved and continued as the course continues and new persecutions are seen arising. The persecution of the early church is an interesting historical problem (compare especially Bigg, two volumes listed in Bibliography, and Workman, *Persecution in the Early Church*), comparable to that of the opposition to and persecution of Jesus as reflected in the Gospels. With reports on Study Topics 3 (page 154) and 6 (on page 144), discuss the situation at Thessalonica. The repeated gifts of money from the church in Philippi (pages 146 and 213) reflect not only the disciples' generosity but their means. What was the chief industry of the town, and its economic condition?

Look up the Thessalonian letters (Study Topic 4) and examine the passages cited for data concerning the condition of the persons addressed. Use a modern translation of the New Testament—preferably Moffatt's.

Let a pupil now narrate the course of events up to Paul's arrival in Athens, and discuss his first impressions of the ancient "capital of civilization."

If there is time, show pictures of its architectural treasures at that time—for example, in Breasted or Baumgarten. (The teacher may be referred to Pausanias' *Description of Greece*, or some modern book of Athenian archæology.) Discuss the points of contact between Paul's teaching and the brief passage from Epictetus: monotheism, thanksgiving to God, duty, optimism, patience, exhortation of others to follow his example.

Read over in class the passages from Paul's address given on page 153. Evidently, Paul misunderstood the inscription, thinking it addressed "to *the* unknown God." The second paragraph, however, would win his hearers' entire approval—even the "godless Epicureans" believed this! The third paragraph would surely receive the applause of his Stoic hearers: the unity of mankind, the universality or omnipresence of God—these were famous doctrines of their school. The quotation from Aratus would appeal to an educated audience, though Paul omitted the rest of the poem describing the degeneracy of later times! It may be that other paragraphs followed, for the address must have been longer than the one Luke gives. When at last Paul reached his conclusion, and spoke of repentance, judgment, and resurrection, his hearers' interest languished, and he departed with little ceremony. Was it a failure, or not? And why? It is significant that the church in Athens never rose to great importance.

Application.—Various applications will suggest themselves. (1) Paul's unfailing courage, ready to face any situation, however unpromising; defeated, yet never discouraged, and ready to go on the

next day to new opportunities and new dangers. Yet the secret was not physiological—an “optimistic nature”—or philosophical, as in Henley’s *Invictus*: it is the secret of faith, of absolute confidence in God, of awareness of the divine purpose, destined infallibly to prevail.

(2) Another application is the greater importance of moral and spiritual awakening than learning and intellectual acumen. With all their culture, the Areopagites were religiously and socially impotent; and the future belonged to the new faith, whose first emissary they despised and ridiculed.

(3) Still another is this—the fact that everyone does not respond to the message of the gospel is no proof of its unimportance. Much of the talk to-day about “the failure of the church” is beside the point. The same is true of failure in the parish, the mission, the church school, or guild, or other organization. Remember Saint Paul, and take heart!

Activity.—Let individual pupils report on Study Topics 2 and 3. Cover 1, 4, and 5 in class. Under 5, note the doctrine of God which Paul presents (this was the subject of his hearers’ inquiry, verse 18, and his own announced subject, verse 23):—God is (1) Creator, (2) Ruler of all, (3) Spiritual in nature, (4) Giver of all good, (5) Father of all men, (6) approachable and near at hand, (7) righteous, (8) merciful, (9) just. Let the class discover these points. Ask if the pupils have done No. 6. No. 7 may be written out after discussion in some brief formulation of principle. On 8, see Luke 14: 7–11, for example; compare also James 4: 6–10. Have a pupil look up the last quotation in the chapter

(from the Old Testament) by help of a Bible Concordance.

Wilde 445 gives Doré's picture of Paul preaching in Thessalonica, and 766 shows the Philippians pressing their gifts upon him. A general view of Athens to-day is given in Wilde 455, and the present state of "Mars' Hill" in 457. Two views of Raphael's Sistine Tapestry, "St. Paul Preaching at Athens" are given in Wilde 285 and 460*.

What statement in Saint Paul's address at Athens, is illustrated by Francis Thompson's "Kingdom of God"—for example, the lines,

"Does the fish soar to find the ocean,
The eagle plunge to find the air,
That we ask of the stars in motion
If they have rumor of thee there?"

If there is time, or another session, read H. F. Lyte's "The Unknown God." (Both the above poems may be found in Crosse, *Every Man's Book of Sacred Verse*, pages 230f. and 157f.)

CHAPTER XVII

PAUL AT CORINTH

A FAMOUS remark about the British army may be appropriately applied to Saint Paul: "They lose every battle but the last!" We must remember, however, that the narrative of Acts is not our only source for the results of Paul's labors. Luke himself mentions a gradually increasing group of fellow workers; and not only the letters of Paul to his converts, but the variety of problems dis-

cussed, the extent of the Christian community apparently presupposed, the active continuation of the work of evangelism in Paul's absence which they reflect, all these are indications that the small results recorded in Acts soon grew in importance; and also, perhaps, that Luke was anxious not to exaggerate. It is true, of course, that Paul wrote no Epistles to the Athenians, or the Bereans, the Antiochenes or Iconians: at least, none have been preserved.

Perhaps Paul remained for too brief a time to secure larger results; but persecution usually interfered, and, apart from this cause, there may have been the limitations of his funds. We soon see him engaged in tent-making, and we have already heard of the gifts in cash of his Philippian friends; moreover, he asserts the principle that the missionary is to be supported by those who owe to him their knowledge of salvation; but for this early period we know nothing of his finances, and it may be surmised that they were limited. Certain it is that thus far the first and second missionary journeys had been a uniform series of defeats; yet, in spite of defeat, they contained the elements and the promise of ultimate victory!

Corinth was another kind of city than any hitherto visited by the apostles, more like Syrian Antioch than any they had entered since they left that eastern starting-point. It was an important key-city, a center of trade and commerce and transportation (page 156), and it was a city difficult to win, where the church's scanty foothold must be held at great hardship (page 157).

Aim.—The aim is to present a picture of Paul

in the most difficult and yet most successful field which he has thus far attempted, and to enable the pupil sympathetically to realize still further the problems he faced and the way in which he solved them.

Centers of stress.—Location and importance of Corinth. Its economic, industrial, social, and religious condition. Importance as a distributing point for commercial wares, and for the church. Friendly welcome of Aquila and Priscilla (already Christians). Rapid growth of the Corinthian church, due to restraint of persecution—the promise in Acts 18: 9-10 (page 159) was unusual. Importance of Paul's letters as suggesting the problems and difficulties faced by his converts and himself: the only means of communication with far-away and isolated Christian groups. The principle of freedom from the law expounded and defended in the Epistle to Galatians. Paul's work uninterrupted for eighteen months, then disturbed by a Jewish outbreak upon the arrival of Gallio; emphasize the importance of this year and a half of steady, quiet progress.

Procedure.—Begin with the map study (Study Topic 1), locating new cities and routes on the plasticine or wall map. Use pictures of the city and citadel, and any others available, then take up Topic 2. Describe Paul's arrival there, after a hasty departure from Athens, and the welcome he received from his Jewish fellow craftsmen. Paul had been moving on rapidly of late, and may not have received a gift of money from Philippi until Silas and Timothy arrived (page 158) some weeks later. In the meantime, he supports himself by

his craft (on this, refer back to pages 77 and 79). Imagine his satisfaction to be out of the atmosphere of Athens—in spite of his own intellectual vigor, one utterly unsympathetic to him; it was the age of Athens' slow, senile decay.

Discuss in detail the occasion of the letter *To Galatians*, its main points (use the notebooks—see Study Topic 3), and its effect. Compare other historic documents of freedom: Magna Charta, the Declaration of Independence, the Emancipation Proclamation. Let a pupil recite the events which terminated Paul's stay in Corinth, and another summarize the achievements of the second missionary journey (page 162, covering Chapters XV to XVII). Compare it in extent with the first (page 127, Chapters XII and XIII). How much still remained of the northern and eastern part of the empire? Comparing the maps opposite pages 15 and 114, list the regions (by provinces) important because of their population which still remained to be evangelized, and compare with those already reached: that is, Asia, Lycia, Bithynia, Pontus, Thrace, Crete, as against Syria, Cilicia, Cyprus, Galatia (Phrygia and Lycaonia), Pamphylia, Mysia, Macedonia, Achaia. Outside this region lay Egypt (which Paul never undertook to reach), Italy, Southern Gaul, Carthage, Sicily, where others were already or very soon to be engaged. The First and Second Missionary Journeys had occupied about five years, omitting the year's interval at Antioch. Already, and how swiftly, a large part of Saint Paul's huge task was accomplished! But the part that remained was just as important and as difficult as that already completed.

Application.—(1) More than once in Christian history the church has spread most rapidly when fellow workers told one another of Christ. So to-day many “lodges” grow. What does it suggest as to Christianity in the shop, the store, the office and school and club? Have you ever invited another person to church or church school, or asked anyone to read a religious book?

(2) Does the persecution mania and the mob violence of these old Levantine towns in the first century suggest anything relative to the mob spirit in America to-day? What about lynchings, riots, and armed gangs in our great cities, in the mining districts, and wherever racial feeling is strong? Have the members of your class ever thought about the treatment accorded Negroes and immigrants in some quarters? Or, if they are themselves in either group, what is their attitude? Do they wait to reciprocate whatever good or ill is shown them, or are they ready to do the good turn *first*, and, if rebuffed, to do it *again*, and *again*? That is the test of a true Christian spirit.

Activity.—Study Topics not already covered under “Procedure” may be taken up. Following the second “Application,” find some local, State, or national movement for better relations between our social groups; study it, and see if the class can share in it and help. Consult your pastor, or write the Social Service Board or Department of your church for information.

The view of Corinth referred to is Wilde 456*.

CHAPTER XVIII

THREE YEARS AT EPHESUS

FOR a long time Paul had looked forward to visiting Ephesus and preaching the gospel there—see Chapter XV above, and its parallel in the pupils' text. The reasons for this eager desire have already been pointed out:—the importance of Ephesus and the other cities of Asia, their vast populations, the religious, philosophical, and literary culture of the province, and its advantages for further dissemination of the Christian message east and west—and also north, beyond Propontis and the Hellespont, in the provinces along the southern coast of the Euxine. As we have seen, for some reason he was hindered hitherto by the direct command of "the Spirit of Jesus"; a "wisdom from on high" directed him first to evangelize Macedonia and Achaia.

At last, after a brief return visit to Antioch, he was ready to begin; and so, either at the end of the year 51 or during the winter of 51-2, he crossed Asia Minor once more and set foot in Ephesus. The advantage of this overland journey was twofold: he could revisit the Galatian churches (see page 164), and he could start at once, without waiting for spring and the reopening of navigation for a voyage by sea. No doubt, with Aquila and Priscilla already in Ephesus, he had been more than ever eager to rejoin them and begin his work.

Aim.—The aim is to picture as vividly as possible the great apostle, now at the height of his career, with sufficient success already achieved (particularly

at Corinth) to encourage him, and still the dauntless, idealistic man of faith, girding himself for the greatest effort of his life. The pupil should more than understand and admire him; he ought if possible to share, in some degree, Paul's wonderful *enthusiasm* for his work. "Nothing great was ever achieved without enthusiasm." Herein, perhaps, lies the chief attraction of Saint Paul for modern youth, if once they sense the vast dynamic quality of the man.

Centers of stress.—Paul's long-cherished ambition to visit and preach in Asia. The eagerness with which he returned after his visit to Syria and Galatia. The strategic importance of Ephesus, and the rich, ripe field the entire province afforded. The preparation for his coming by Apollos, Aquila and his wife, and "the brethren." Significance of Apollos as an example of other religious missionaries at the time: he an evangelist of John the Baptizer's message. Incompleteness of his message, and the character of the man (Study Topic 6). Auspicious circumstances of Paul's beginning: the lecture hall; his success almost from the start. One more motive in opposition to the gospel: economic, the protest of disturbed trade. Paul's calm continuance with his plans, after the riot, and the assurance of success with which he left Ephesus at the end of his three years there.

Procedure.—Have a pupil connect the narrative with that of the preceding lesson, tracing the course of Paul's journeys on the map. Be sure the allusions to the "we-sections" and to the Galatian Epistle are understood (refer if necessary to pages 141 and 159f.). Let someone report upon

Ephesus (Study Topic 3), and recall the apostle's desire to preach in Asia. If pictures of Ephesus are available, discuss them, especially if they are "restorations."

Discuss the relation of John the Baptist to Jesus, and his followers to the disciples of Christ (Topic 4; refer to the treatment in *The Life and Times of Jesus* or other volume known to the pupils. The "beliefs and ideas" would be: the Messiah still to come, repentance, and baptism). Discuss also the character of Apollos, and let the pupils contribute to an estimate of him. The remaining incidents of the chapter may be related by recitation, bringing out the success of Paul's efforts; against this foil the outburst of opposition will be seen in true proportion as a temporarily dangerous, but not very significant or permanent, demonstration.

Application.—(1) Every person "worth his salt" has some deeply cherished ambition—the word is not sinister if the heart is right. It may be a visit to Europe, or a country home, or a college degree, or recognition on the athletic field, or a political office, or the writing of a book, a poem, a song. Often these secret aims are frustrated for years. Only two things really matter, however: can we wait until they are really necessary for us, and for the rest of the world? And are we steadily preparing to make the most of them, and give our best, when they come? Paul's patience and his steady preparation for his work in Asia show how the highest ambitions may be *consecrated*. "Get thy spindle and distaff ready and God will send the flax." (See also under Chapter XV.)

(2) Other applications are obvious from Study Topics 2 (the value of friendship in a man's best work), 6 (the character of Apollos), and 7. Lucretius was not far wrong in his estimate of contemporary religions set forth in his long "atheistic" poem, *On the Nature of Things*; they kept men in bondage, and they really were for the most part systems of superstition. But Christianity, which has set men free from superstition, hardly belongs in the category of *religio* as conceived by the Epicurean poet.

(3) Another possible application is the relation of religion to business. There are persons who approve of the church so long as it "keeps out of politics and lets business alone." But is this really approving religion? What kind of religion satisfies such approval? The church was once blamed for supporting the anti-slavery movement and prohibition, just as Demetrius blamed Paul for interfering with *his* business. What about the situation to-day? Is the church not to concern itself with problems of industry, or housing, or community welfare, for fear of affecting someone's business? Or, closer home, what about amusement places run solely for profit, news-stands that handle nasty "sex magazines," and so on? Has the church the right and duty to "interfere"? On the other hand, Demetrius has a brother who approves of the church as long as its "interference" is limited to other businesses than his own. Have you ever heard of him?

Activity.—Do Study Topic 1 in class, in the usual way, making sure the route is clear to everyone. It may be well to set a contest, perhaps

"spelling down" the cities visited, and their location, on the three missionary journeys thus far studied—repeating after the third has been concluded. This drill will fix the geography in the pupil's memory. Perhaps a competition may also be arranged at this point, with judges and a prize—say a book—for the best essay on the character and career of Saint Paul.

The results of research under No. 5 may be copied in the notebooks. An illustration of the statuette and shrine of Artemis (page 168) may be found opposite page 260 of the text.

Add the economic motive (page 169) to the list of causes and occasions for persecution already begun—one closely to be paralleled later (page 257). In doing so note the impartial Roman policy (page 170); the local assemblies were charged with the maintenance of law and order, and the imperial government "kept hands off" so long as this was done. Indeed, Roman provincial administration often reminds us of the government of subject or "backward" peoples by the great trading corporations of the seventeenth and eighteenth centuries. Rome's aim was primarily commercial; so long as a steady flow of revenues was maintained, the problems of local administration never troubled the Senate—or, later, the emperors. In the long run justice and order paid dividends, though this principle was consonant with much individual caprice and petty oppression. On the whole, however, the Roman provincial administration was fair and just, at least in the early period. The whole situation was extremely important for the spread and growth of the primitive church, and the student

should bear it constantly in mind as a most important factor in the persecutions and general opposition to Christianity (see for example, page 196).

The Jewish element appears once more (page 169); frequently, from now on, it may be discovered lurking in the background, ready to aggravate if not occasion every difficult situation (see above, on Chapter XVI; the student must, of course, distinguish the belligerent, turbulent, Levantine Judaism of the first century from the religion of that name—but very different spirit—to-day).

Lesueur's "St. Paul Preaching at Ephesus" is well given in Wilde 449*; also by Union 188. It is a more attractive picture than Doré's "St. Paul at Ephesus" (Wilde 448).

CHAPTER XIX

TWO IMPORTANT LETTERS

THUS far in our account of Saint Paul's life and ministry we have followed the narrative of the book of Acts, with occasional references to the Epistles. The Epistles naturally contain fewer biographical and historical data than the Acts; but they are immensely important—how shadowy a figure Paul might be, after all, apart from the Epistles!—and their bulk alone, among the New Testament writings, entitles them to separate treatment in this lesson. Taken together, the book of

Acts and the Pauline Epistles provide us a sort of "Life and Letters of Saint Paul" (compare pages 42ff.).

We have chosen the *Epistles to Corinthians* not only because—like Galatians, Philippians, and Philémon—they bare the heart of their author, but also because they give us a vivid picture of conditions in one of the early Pauline churches, much as Thessalonians had done (page 148) but more extensively.

We must be on our guard, however, against the easy but unjustified assumption that the conditions in Corinth, reflected in the Epistles, were universal in the early church. Other places, other conditions! Those reflected in the two Corinthian letters are what we might have expected, knowing the environment of the church there and the kind of life its members lived—or were surrounded by—before their conversion (compare 157, and 1 Corinthians 12: 2).

Aim.—The aim is to give the pupil (1) an example of Paul's correspondence by which he kept in touch with his scattered churches; (2) still another view of the apostle himself face to face with a critical problem; and (3) to enable him to view sympathetically some of the difficulties of the early Christians, surrounded but not overwhelmed by heathenism in morals, manners, and religion.

Centers of stress.—Value of Paul's Epistles for knowledge of the apostle himself and of the churches he had founded. Dangers confronting the churches after Paul had left them and gone on; and the reason for Paul's brief stay in each. Partisanship natural to Greeks—the bane of their

national life in ancient times (it prevented a really national life from ever evolving on Greek soil in ancient times). The problem of food which had been offered to idols (strict Jews, for example, refused to touch anything that had suffered such defiling contact, as we know from the Mishna). How Paul's letters were preserved, and the possibility of disorder occurring in later copies: the consequent necessity of rearrangement before they can be fully understood. The spirit in which he wrote—the "rhapsody of Christian love" in First Corinthians a pure expression of it, poured like molten gold from the crucible of his own experience. Paul's solution of the various problems of his correspondence, in the light of this highest of all principles—the love of one's brother as oneself.

Procedure.—In what was Paul engaged during his three years at Ephesus? Preaching, primarily, and teaching daily in the lecture hall. In addition he still remained in communication with his churches in Galatia, Macedonia, and Greece, by letters and by messengers (compare 2 Corinthians 11:28). He may also have taken brief journeys, for example, back to Corinth (see page 175, middle), or perhaps to Colossæ, a hundred miles east of Ephesus, where he had friends (see the Epistles to Colossians and Philemon). In those days of relatively slow and expensive transportation, however, Paul wrote letters on occasions when a modern missionary would not hesitate to travel and visit his correspondents in person. We are thankful that this was so! Otherwise we might not have his surviving letters which are now in our New Testament. We are about to study two of these letters, addressed to the

church in Corinth, where he had spent the last eighteen months of the second missionary journey.

In some such way introduce the lesson material, after which elicit by questions the pupils' knowledge of the chapter. Various important points (see "Centers of stress") may be made subjects of discussion. Make it clear that Paul's praise of love is not an artificial literary performance (though its literary quality is of the highest order), but springs from his heart: its best commentary is the man's own life. Note also that this love is neither the passion of personal attachment, praised by poets, nor the formal benevolence of a charitable society—nor yet a general, impersonal philanthropy; it is personal, yet "selfless"; and it embraces every human being with whom one comes in contact, not just the poor and needy. Find other examples of it—as our Lord, Saint Francis; and compare the First Epistle of John (especially 1: 7-11; 3; 4: 7-21).

It may be useful to trace out the Corinthian correspondence (page 175) in class, reading selected passages (chosen from Study Topic 4) in the order suggested.

Application.—(1) The kind of love Paul wrote about and displayed in his everyday life is the very heart of the Christian gospel. "Love" is the great key-word of the New Testament—not "mercy," not "righteousness," or "justice," or "salvation," or "heaven." All these belong in it, and their blended notes make the harmony of its inspired music: but "love" is the key to them all. Even God shares it: "God so loved the world," and John even goes so far as to say that God *is* love! And man's salvation and happiness means sharing this

highest divine quality: "If God so loved us, we ought to love—not only him but also, as he loves—the brethren!" That is the ever-new, perennially fresh message of the gospel. Before it pagan myths dissolved and the gods vanished, creatures of passion, of avarice, cupidity, and caprice. Today its transforming power is needed in social life, in industry, in politics, in international relations. Can it be applied there as well as in private lives? The answer is, it is already being applied; and the greatest promise of a better world in the future is found in just those circles where it is steadily, consistently, wholeheartedly being put in practice. The present and the next generations are likely to see, and share, the great practical experiment of applied Christian love in industrial, social, and international affairs. Imagine the world run on that principle, in place of the selfishness, greed, hatred, suspicion, and prejudice of the past!

(2) Paul's application of the principle of love to the problems of the Corinthian church is still valid. Granted that an idol is "nothing in the world," still, "if meat maketh my brother to stumble, I will eat no flesh for evermore!" Are we, after all, "our brother's keeper" or not? Admit that principle and the results are far-reaching. (See Study Topic 7.)

Activity.—See that the Study Topics are written up in the notebooks. Page 174 may be illustrated from papyrus fragments—for example, the illustrations in Deissmann's *Light From the Ancient East*. What "social service" activities do your pupils share, either as a class or as individuals? 1 Corinthians 13 is one of those passages a person

never begins really to understand until he puts it in practice. "Social service" does not exhaust its meaning; but Christian service, to be genuine, must have this motive. And it applies in private life as well.

The beautiful Septuagesima hymn by Bishop Wordsworth should be memorized and sung:

Gracious Spirit, Holy Ghost,
Taught by thee we covet most
Of thy gifts at Pentecost,
Holy, heavenly love.

Love is kind, and suffers long,
Love is meek, and thinks no wrong,
Love than death itself more strong;
Therefore, give us love.

Prophecy will fade away,
Melting in the light of day;
Love will ever with us stay;
Therefore, give us love.

Faith will vanish into sight;
Hope be emptied in delight;
Love in heaven will shine more bright;
Therefore, give us love.

Faith and hope and love we see,
Joining hand in hand, agree,
But the greatest of the three,
And the best, is love.

From the overshadowing
Of thy gold and silver wing,
Shed on us, who to thee sing,
Holy, heavenly love.

Which verses of 1 Corinthians 13 are paraphrased in this hymn?

Schramm's "Faith, Hope, and Charity" (Union

193) may be used—at least with a class of girls. It may not appeal to boys; and after all its symbolism may be better suited to adults than to early adolescents. The teacher will do well to avoid a discussion of the relative values of the three theological virtues, accepting without question the statement in the last verse of 1 Corinthians 13. The beautiful Collect for the Fourteenth Sunday after Trinity (*Book of Common Prayer*, page 170) may be memorized and said together:

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

See also the exquisite prayer for Quinquagesima, page 84.

CHAPTER XX

IN JERUSALEM AGAIN

THIS chapter concludes the third missionary journey (Chapters XVIII to XX). Paul's work was now about done, save for the writing of several letters during his imprisonment, and the rich, fruitful personal contacts which his comparative liberty in Rome permitted. Not that Paul thought his work ended; he was returning to Jerusalem with the gift of money which he had collected for the Christian poor of that city, intending to spend Pentecost there, and then press on still farther west, to Rome and, if possible, to Gaul and Spain.

To his own way of thinking, he was still in the midst of his career, with much yet to do before his task was finished; in fact, he had only well begun. God's servants often view their accomplishments in this way. "So much to do, so little done," has been the thought of more than one great soul. Nevertheless, we can see the vastness of his accomplishment in the nine swiftly passing years since he and Barnabas set sail for Cyprus on their first venture in active "foreign missions."

Aim.—The aim is to enable the pupil to see Paul now approaching the end of his active career, still eager to press on still farther afield and unaware of the future awaiting him, but "ready," as he said, for whatever the will of God held in store for him.

Centers of stress.—Paul's plans for the future. The "collection for the poor," as illustrating Paul's spirit, and also a most tactful and generous answer to the propaganda of a small group in the Jerusalem church (page 181; compare Chapters XIV and XVII). Reason for Paul's visit to Corinth (pages 182 and 175), and for his change of route upon leaving. Happy and successful winter in Corinth, and the Epistle to Romans as reflecting his future plans. Early date of the establishment of the church in Rome—indicating steps in the expansion of early Christianity not recorded in Acts or covered by the life of Paul. Paul's haste in journeying eastward. Spirit of his farewell address to the Ephesians. Signs and warnings of danger ahead. How he faced the prospect. Summary of Paul's nine years of active missionary labors.

Procedure.—Pick up the thread of Chapter XVIII, and have a pupil relate the incidents of

Paul's departure for Ephesus, adding the motive for his visit to Corinth learned in Chapter XIX. (This was to straighten out the difficulties there.) Three years was his longest stay in any one city (Ephesus); next to it the eighteen months in Corinth, to which was now added the winter of 55-56 A. D. These two cities were his greatest fields of labor, and the founding and development of their churches his greatest achievement. Discuss Paul's plans for visiting Jerusalem, and for beginning in a new field (Rome) soon afterward.

Why were there so many poor in Jerusalem? (see pages 51f.). Let the pupils discuss the spirit of Paul revealed in this "collection"—this is an important item for the essays they are writing on his character and career. Paul not only wrote about love (page 176), but actually felt it; and not only felt it but lived it. The offerings for this fund were not being gathered from rich subscribers; they came from poor working men and women who had to "lay by in store" week by week their contribution for those still poorer than themselves. It is another example of the practical charity of the early church (page 52), and shows the spirit of the first Christians.

Let the pupils narrate the remainder of the chapter, to which the teacher may add some of the following comments.

Paul wintered in Corinth, because a sea voyage was impossible during the stormy season, and was the guest of Gaius. Whether or not Paul's words indicate that the church assembled for worship in his house we cannot say. Where had it met formerly, during his first visit? (page 158).

Pentecost may already have become a Christian festival; hence Paul's eagerness to reach Jerusalem by that date. Later on, Easter became the greater festival; but in Jerusalem, while the Temple still stood (until 70 A. D.), that day was eclipsed by the Jewish Feast of Passover, which Christian Jews no doubt still celebrated with their orthodox neighbors.

The longer route, back through Macedonia, meant delay. Lest he should be further detained, Paul made the journey afoot from Troas to Assos (page 185)—a point for which I am indebted to Dr. Walter Leaf, the eminent Homeric scholar, in his lectures on *The Geography of the Troad*.

In summarizing Paul's missionary labors, use the map, and compare the third with the second journey in extent. Show how Paul's work had grown, steadily, journey by journey. Compare the work of later missionaries, who have covered whole countries, and almost continents, in their lifetime: Boniface, Patrick, Ulfilas, Livingstone, Mackay, Carey, Grenfell, Zwemer, Tuttle.

Application.—(1) Paul's collection for the poor was characteristic of his generous, non-vindictive attitude: meanness and personal animosity had no place in his character. The partisans in Corinth, the judaizers in Galatia, had wrought all the havoc of which they were capable, not stopping short of bitter personal attacks upon the apostle himself. All this was overlooked and forgotten. Simply to contemplate such magnificent self-control, such complete obedience and devotion to Christ's way, inspires us to do likewise.

(2) The "weekly envelope system" of church-

support and benevolences is now quite generally established. It has good biblical and apostolic precedent. Do your pupils support their church, and know the joy of giving?

(3) Distant pastures often look greenest; in gathering berries, those upon others' bushes are always most numerous and easiest to pick! This is an illusion quite common, and perhaps characteristic of human (and of some animals') nature. See how resolutely Paul set himself against it—the decision of a reasonable man and a Christian. What application has this example to us?

Activity.—Several examples of activity have already been suggested. Cover the Study Topics, and examine the notebooks for (1) neatness, (2) accuracy, and (3) completeness. Note under Topic 2 the two meanings: "called *to be* saints," and "separated, holy, devoted to God."

Under 4, note the commendation of Phoebe, and compare page 165 (Apollos). Hospitality and the commendation of travelers are customs frequently reflected in early Christian literature. Inns were often unsafe and sometimes immoral. Under 5, compare if possible passages from Saint Paul's letters which will justify the statement on the bottom of page 185.

Von Carolsfeld's "St. Paul at Miletus" (Union 189) and the two anonymous pictures, "St. Paul Takes Leave of Ephesus" and "The Prophecy of Agabus" (Wilde 648 and 649), may be mentioned. Copping's "Fall of Eutychus" (No. 88) may be studied. Have the pupils look up the incident which it illustrates—see Acts 20. No. 87*, "The Prophecy of Agabus" should if possible go into

the pupils' notebooks. Copping's pictures are realistic, accurate, full of feeling, and meet the need for modern illustrations of biblical narratives.

CHAPTER XXI

PAUL'S ARREST

THE plans which Paul entertained for visiting Rome and the farther west show how little he anticipated the actual course of events following his return to Jerusalem. On the other hand, the warnings given him along his route indicated clearly the danger in which he stood. Jerusalem, especially at the times of the great feasts, was not a safe place for one suspected of disloyalty to the national religion. So it had proved when Stephen was martyred; so also at an earlier date, when Jesus went up to the city for his last Passover (see also above, under Chapter VI). No doubt Paul was aware of what might happen; but he was ready, "not only to be bound but also to die at Jerusalem," if need be, "for the name of the Lord Jesus." He had endured great hardships already, escaped threatened dangers, and been face to face with death many times. And he was one for whom both life and death were in God's keeping. As some persons nowadays put it, who share Paul's belief, he would "not die till his time came." This is not a faith which encourages recklessness and thoughtless daring; but it often gives, as it gave Paul, a confidence and calm reliance upon God

which enables one to face dangers otherwise overwhelming.

Aim.—The aim is to give the pupil a clear view of the course of events in Jerusalem following Paul's arrival, explaining his attempt at conciliation, its failure, and his departure from the city a prisoner. Most emphasis should be placed upon Paul's motives and spirit during this crisis.

Centers of stress.—Paul's "report" to the Jerusalem church, delivery of "the collection," and reasons for the attempt at conciliation. Difference between what Paul actually taught and what he was accused of teaching (pages 192-93). Paul's motive in undertaking the "purification" of himself and the four poor brethren. The riot occasioned by mistaken identity of one of these men. Further mistaken identity of Paul by the military officer. Paul's claim of Roman citizenship and its advantage to him. Dramatic element in trial before Sanhedrin—and, indeed, in the whole course of events during this week. Paul sent to Cæsarea for safe-keeping.

Procedure.—Unless there is a second period for "Activity," the lesson treatment may begin with the Study Topics, working them into the recitation of the narrative, and looking up or reporting on special topics suggested and any others of value that suggest themselves. Note the growth of the church in Palestine (pages 191f.) during the years of Paul's work among the Gentiles. Discuss the question (page 192), Was Paul's teaching a compromise, a half-way measure, or was the principle a clear application of Jesus' teaching (compare Matthew 5:17-20, etc.)? Observe that the trouble

in Jerusalem resulted from a triangle of interests:—Paul's preaching, the *Christian* Jews' attitude, and the orthodox, non-Christian Jews' conservatism and failure to understand either Paul or their Christian neighbors. And be careful to make especially clear Paul's motive of conciliation: his desire to maintain the unity of the church, Jewish and Gentile.

Recall (on page 193, bottom) the Jewish participation in the riot at Ephesus (page 169), and also (page 194) the dragging of Stephen *outside* the city (which Paul had witnessed). The death even of a blasphemer and apostate within the city or Temple was looked upon by Jews as defiling; he must die, according to the Old Testament, "without the camp." (Look this up, with help of a concordance.) Jesus also died outside the city—a fact stressed in the Epistle to Hebrews. Who were the Zealots (page 195)? (Compare *The Life and Times of Jesus*, page 50, and Chapter XXV below.) Recall, further (page 195), Paul's earlier use of his Roman citizenship. His claim to citizenship meant that, born in Tarsus, he belonged to a family which had been granted the honor and privilege of citizenship in the city of *Rome*, not that he was a citizen of Tarsus. Look this up (for example, article "Roman" in *Standard Bible Dictionary*). Recall also Paul's education as a Pharisee (page 80f.).

It may of course be said that the gratitude of the "poor saints" in Jerusalem for the aid brought them by Paul (page 198) was simply omitted in Luke's narrative; they may have been very grateful. All the same, however, Luke's omission is significant.

Application.—By this time the pupils will no

doubt be aware not only of Paul's courage, and even boldness, but also of his skill in handling difficult situations. (Compare our Lord's answers to the questions designed "to entangle him in his talk," during his final week in Jerusalem.) The old rule of prudence, "Be bold; be bold; evermore be bold; be not too bold," is needed especially by those whose boldness is in the service of a cause to which they have dedicated everything they have. Common sense, prudence, and skill in dealing with men, unquestionably are virtues as greatly needed by the Christian leader as by the statesman, the organizer of a business, the patriot, or any other leader.

Further applications are suggested by the chapter itself (for example, Study Topics 6 and 8). Paul's family was no doubt prominent, and perhaps wealthy. He need never have become a missionary, his orthodox uncles may have maintained, and might have lived comfortably and usefully as a gentleman and a scholar if unwilling to become a rabbi. And here he was, the center of a world-wide disturbance, and now in bonds at Cæsarea! So friends and family sometimes argue when a boy or girl is called to some extraordinary vocation, the ministry, missionary work, etc. They simply have no measure for the *kind* of calling the youth has experienced; it is like trying to measure light-rays with a yardstick. At the same time, this is all the more reason for patience and careful explanation on the part of youth. Rushing ahead blindly and inconsiderately only justifies the fears and doubts of those who oppose the course.

Activity.—Complete the Study Topic in notebooks. A large-size diagram (or diagrams, under No. 1)

may be placed on the board, or drawn upon a large sheet of paper. If carefully done, it may then be added to the Class Collection.

Under Topic 7, notice how Lysias puts the best face upon his seizure of Paul, a Roman citizen. Having learned that Paul was a "Roman," he sent out a force to rescue him from the Jews!

Faber's hymn, "Faith of our fathers," is appropriate for this lesson.

Copping's "Paul on the Castle Stairs" (Union 190*—in colors, Copping 63*) is vigorous and accurate, and preferable to Doré's picture of the scene (Wilde 446). Wilde 769, "Paul Bound by Roman Soldiers," should be shown, and 185, showing the traditional site to-day.

CHAPTER XXII

THE APPEAL TO CÆSAR

FOUR years now remain of the life of Paul—two in Cæsarea, two in Rome—as related by the book of Acts. His imprisonment, though not a close confinement, of course ended his public missionary work and his freedom of travel. He was able to write letters, see and confer with his friends, talk to his guards and others who came to see him—it is said that some of his captors became Christians as a result—and in a measure continue his "care of all the churches" by messenger and by correspondence. He was in the grim keeping of Rome;

by a kind of irony the very power to which he had appealed more than once in his career, and finally at Jerusalem, now protected him so completely that he was not only safer than ever before in his life, but all *too* safe for a man of his ardent spirit and love of freedom. Of course, with a juster governor than Felix, Paul's detention might have been only a matter of some weeks, and his release might have been expected as soon as it became certain that his accusers were unable to substantiate their charges.

As time went on, and weeks lengthened into months, and months into years, Paul could no longer endure his confinement, and, no doubt after careful deliberation and perhaps consultation with his friends, appealed to the emperor. He doubtless thought this the surest course out of his difficulties; and at the same time it would take him to Rome, where for a long time he had planned to go.

Aim.—The aim is to present the story of Paul's two years in prison at Cæsarea and his journey to Rome from the point of view of Paul himself, his feelings, motives, aspirations, plans, discouragements, and success. He was one for whom "stone walls do not a prison make," though the situation in which he found himself was one that grew steadily more hopeless.

Centers of stress.—Reasons for Paul's detention—to avoid trouble for the authorities and to secure, if possible, a bribe. The great efforts made by the Jews to convict him, and Paul's straightforward defense. The governor's interest in Paul's collection of alms. Different character of Festus. The difficulty of formulating the charge against Paul.

Character of Paul revealed by the experience of storm and shipwreck.

Procedure.—Begin the lesson somewhat as follows: Suppose you had been the Roman procurator of Judæa and Samaria, or a member of his family, what interest would you have taken in Paul's case? You would not be very sympathetic to his accusers, and only less so to the prisoner himself. "A curious and interesting man," you might have said; "dangerous, no doubt, if free, but innocent and harmless if carefully guarded. For his own good, and the interests of the Jewish people (and of Rome as their master!) he had best be given free lodging and watchful care right here in Cæsarea!"

Now, suppose yourself to have been Paul, or one of his friends—say Luke, or Aristarchus. What would have been your feelings, your hopes, your plans for the future? What did Paul do? He was an innocent prisoner, but patient, making the most of his very limited opportunities for witnessing to Christ and still carrying on the gospel.

Then have the narrative of the chapter told by turns; or, if your pupils are sufficiently advanced, let them compose letters—for example, one from a member of Felix's household to a friend in Rome, describing Paul; or one from Luke to the church in Antioch reporting the outcome of Paul's trials, his prospects, and activities.

Note the similarity of Paul's trial before Gallio (page 162). Roman governors need not hear lawyers, but Felix enjoyed listening to Tertullus. Refer again to the Jews from Ephesus (page 202) who had caused most of Paul's trouble. His final words, on page 202, may have been sarcastic—

that is, if any of his accusers happened to be Pharisees (who believed in the resurrection of the dead)—or may possibly have been intended to center the issue upon this one point. The question whether or not Paul really would have been freed by Festus, had he not appealed to the emperor (page 205), may be discussed or debated by the class. Have a boy, or boys, tell the story of Paul's journey and shipwreck. Use the map and study the ship-model already constructed. Saint Luke's account of the ship's course has been variously explained, although it is to be remembered that he was a passenger on the voyage and his narrative was doubtless clear enough in the first century. The account in the text gives the most probable course.

Application.—(1) The most difficult experience Paul had to go through was not persecution but inactivity, if we may judge from what we know of his nature and temperament. The writer has a young friend suffering from infantile paralysis. It is not the pain, nor the treatments, nor the rigorous diet that troubles him, but the enforced idleness. No tramping, no baseball, no motoring or canoeing or tennis! Yet he is president of the Young People's Society of his church, directing its activities from his wheel-chair at home. Has this lad the spirit of Paul in prison? Do you know anyone like him? What use would you make of such a handicap?

(2) The real stuff a man is made of shows in such a situation as confronted Paul and his fellows in the storm. Paul was courageous, optimistic, full of faith. His courage was contagious, and his dominant leadership was apparent at once. Everyone would like to act as he did on shipboard. Not

everyone realizes, however, that such courage and leadership are schooled by years of hard work, discipline, and stern self-mastery; and that faith is the summation of a man's whole nature turned toward God, not the sudden, spasmodic exercise of some special talent or capacity. There is a great deal of wisdom in the Scout motto, "Be Prepared."

(3) Saint Paul was one who "kept his body under," and subordinated it to the life of the spirit, making it the tool and slave of his masterful will. He practiced *askêsis*, as the Greeks called it, self-discipline, and *sôphrosyne*, self-control, mastery of appetite, the dominance of the mind and spirit over the senses. Hence imprisonment deprived him of few privileges other than liberty for preaching the gospel and saving souls. What light does a heroic character like Paul throw on our self-indulgent and sensuous amusements? "Petting-parties," for example, are not only a menace to the morals of those who indulge in them, but they take the keen edge off creative living. The body is given first place, and the life of the physical senses obscures that of the soul. There isn't enough mental and spiritual energy left after such emotional indulgence to face great tasks or add creatively to the true values of life. What should be the Christian's attitude toward them?—Some of the slang expressions now current, if carefully examined, prove the secret derision in which those are held who merit them. No serious-minded person really cares to be called by such names!

Activity.—In addition to activities already suggested, complete the Study Topics. The last question in No. 6 may be discussed before writing.

Also the whole of Topic 7. The "incident" is found in Mark 4:35-41, though the Transfiguration (see Luke's account: Jesus was facing the prospect of death even then), or Jesus in the Garden of Gethsemane, may be suggested as examples of our Lord's courage.

Hogarth's "Paul Before Felix and Drusilla" and "Paul Before Festus" (Wilde 650 and 651) may be used, though the anonymous Wilde 770* is a better representation of Saint Paul. See also Copping 83. Doré's "Shipwreck" (Brown 2280) is unmistakably the work of the illustrator of Dante! Wilde 772 is ill conceived. Copping 64, "St. Paul at Melita," deserves study. Pozzuoli (Puteoli) and the Appian Way are shown in Wilde 304 and 315. Brown 2281 is a picture of Saint Paul in prison.

CHAPTER XXIII

PAUL IN ROME

THIS lesson is extremely important for a rounded view of Saint Paul's character and career. If pupils are absent, see that it is made up; also make sure that all preceding chapters have been covered, and that absentees have completed their notebook work.

Paul was now comparatively free, and able to resume his preaching of the gospel. For two years he lived "in his own hired dwelling," where he taught those who resorted to him. No doubt the church in Rome, and the group of friends who had

come with him or followed him later from his various churches, were active in bringing many to hear him. Thus he taught "the things concerning the Lord Jesus Christ with all boldness," as was his custom, and with the added advantage, not hitherto enjoyed, that "none forbade him." Perhaps his quasi-confinement, like our "release on bond" (see the note on page 205), meant only that he would appear when his trial was called; though Christian tradition has always represented him as an actual prisoner, somewhat more strictly detained than Luke seems to suggest in the closing sentences of Acts (though "this chain," Acts 28: 20, may not have been metaphorical). Evidently, the authorities did not forbid his preaching (Rome was full of preachers, missionaries, and philosophers of one sort and another), since he seemed harmless and not politically inclined; and the orthodox Jews now let him alone—perhaps still remembering the rebuff their activities had received under Claudius (compare pages 143, 158)—not even appearing to prefer their charges against him before the emperor. It is significant that the charge brought against Paul in Thessalonica (page 147) was not brought up; evidently, it either could not be substantiated or else involved the accusers themselves. The character of the Roman Jews distinguished them from the majority of those whom Paul had hitherto met in the Diaspora. They were well aware, however, of the usual attitude of their fellow believers to Christianity (Acts 28: 22).

Aim.—The aim is to present Paul still engaged in doing all that he could, in spite of confinement and the serious dangers that still threatened him,

to preach the gospel; and to give the pupil a final view of his heroic, dauntless soul as it reveals itself in these last two years of the apostle's life.

Centers of stress.—Paul's comparative freedom, sufficient for realizing his long-cherished ambition of preaching in Rome. His tactful approach to the Jewish leaders, and its results. Later position of the Roman church, probably owing something to Saint Paul (later tradition claimed Peter and Paul as its founders; still later, however, Paul's name was eclipsed by Peter's, due to the mediæval interpretation of the passage, "Thou art Peter, . . ." in the interests of the papacy). Communication with the Gentile churches, by letters and messengers. Character of Paul manifested in these letters: less of controversy, more of affection displayed in them; his spirit mellowed, not embittered, by adversity. His attitude toward death, as the end drew near and the probable conclusion of his imprisonment seemed to be condemnation (not because of any conviction in court but because of the undependable, unjust character of Nero, now fast degenerating in crime and vice—pages 224f.). Summary of Paul's achievement, his service to the gospel, and his truly great character.

Procedure.—After the study we have made of Saint Paul in this course, what do you think his attitude would be as he neared the end of his life, a prisoner, and likely to be condemned by a cruel and profligate judge like Nero? Would he break down and go to pieces? Would he fall into despair, and come to doubt the wisdom or justification of his whole career, as if it had all been a mistake and his efforts wasted? Shakespeare has said

" . . . the tongues of dying men

Enforce attention like deep harmony:

Where words are scarce, they are seldom spent in vain,

For they breathe truth that breathe their words in pain;"

and the last words of many men have been most significant, expressing their whole attitude to life, to God, their hope of immortality, their love of their friends—as Goethe's "More light," or Nelson's "I have done my duty," or Cecil Rhodes' "So much to do, so little done," or Walter Scott's "Be a good man, my dear, be a good man."

So it was to be with Saint Paul. Not only in his words, "I have fought the good fight," but in all letters written in his last two years, in his continuance of his ministry of preaching and teaching, in spite of the most severe handicaps, we see the very soul of the man laid bare.

In some such way the teacher may introduce the lesson. Then, by question and answer, develop the narrative, and read together (assigning passages to pupils) the selections from the letters quoted in this chapter.

Note the truth of his statement that the Romans wished to free him (page 210). Did he refer to Felix, or Festus? Note the tact of his address to the Jews (page 211, top); "the hope of Israel" was the hope of the Messiah (pages 80f.), which Paul saw fulfilled in Jesus and the dispensation of the Spirit. Note that Luke's concluding paragraph summarizes briefly two whole years, perhaps bringing his narrative down very nearly to its date of composition. Some scholars hold that he planned another volume, thus making a trilogy of the Gospel, Acts, and a history of the church from the

end of Acts to some time in the eighties, perhaps recounting in this third volume the growth of the church outside Pauline circles. But there is little evidence for this hypothesis.

The church in Rome was founded not only before Paul arrived there, in 59, but before his letter to Romans was written, in 56. On the Philippian gifts (page 213) see page 146 and comment on Chapter XVII. The passage on page 214 (Philippians 2: 5-11) has been called "the heart of Paul's theology." How does it reflect the character of Christ, as we know him from the Gospels?—and how does it explain the appeal of that character to a man like Paul? (The reason for the difficulty with "theology" which many persons feel, and the occasion for their dislike of "dogmas," "creeds," and so on, is often a failure to realize the religious motive back of them, what may be called the *religious value* of doctrine. Since many young persons have unnecessary difficulties with the doctrines of the church, it may be well for the teacher to point out this need for a sympathetic understanding of their "religious value," and of the purpose doctrinal formulas were intended to serve in safeguarding great spiritual truths.)

What is said of the style of Paul's letters (page 217) may be compared with what is said on pages 185f. The substance of the later Epistles ("Pastoral Epistles") may well have come from Saint Paul, and then been revised and added to, or even lost and rewritten from memory, to meet the needs of the church in the generation following his death. Contrast with "the righteous judge" (page 218) the human arbiter, Nero, whom Paul was soon

to face. Compare what is said on page 219 of Paul's character with what was said on page 82 (and see McNeile, *St. Paul: His Life, Letters, and Christian Doctrine*). Discuss this, noting points of similarity (or continuity) and of difference (or growth). Has Saint Paul *grown* during the years of his ministry? And has the pupil's conception of him grown during this course? (That is partly a test of the teacher's success during the past few weeks.) Let the pupils tell in their own words what they have learned, and what they think of Saint Paul.

Application.—Paul was not perfect, but he grew in Christlikeness day by day and year by year. He is thus a pattern Christian, for "growth in grace" is the Christian's way of life. "Not failure but low aim is crime." Not failure to achieve the highest ends, but not to try at all, to remain stationary—and that, in a changing universe, is really impossible, for it results in moving backward—that is the "death of the soul" every honest man should fear. Paul leaving Arabia for Jerusalem, or leaving Antioch for Cyprus, could not have said the words on page 218. There is a state of positive achievement in the moral and spiritual world. In youth it often seems not to be so, as if everything were relative, and the ever-receding goal impossible. Youth needs the contemplation of such a finished character as Paul's for the assurance of permanent and real gains that it conveys.

Activity.—Complete the Study Topics. Nos. 1 and 2 may be done in outline. Nos. 3 and 6 should be done if the pupils are *not* already writing the essays already suggested—which should be handed

in this week. Under Topic 7, some may prefer the passage from Philippians 4 given on page 214. If any pupil has no choice, assign this one for memorization. Various answers may be given to Topic 6: his faith in Christ; the reality of his obedience; his heroism; his spiritual growth from legalism to mysticism; his intellectual genius, bridging the gulf between Judaism and Gentile Christianity—all of these are important. The following is a list compiled by an adult class asked to state in one word what impressed them most in Saint Paul: Work; collection; non-partisan; farsighted; devotion to Christianity; generosity; success through failure; "theological bridge"; tactful. Such a list from your class may be most interesting, and may help you to know your pupils better.

The Book of Common Prayer contains (page 191) a beautiful and appropriate prayer for Saint Paul's Day.

Views of Rome may be studied, if there is time; their interest for us, at this point, is not archæological or æsthetic, but only as conveying something of the atmosphere of the world's capital in which Paul now found himself. Frederic Shields' "St. Paul at Rome" (Union 191*) well pictures the tradition that Paul converted members of his guard to faith in Christ. Rembrandt's and Fra Bartolommeo's conceptions of the great apostle are reproduced in Union 196 and Brown 2288, and may profitably be studied. Copping's "St. Paul's Last Imprisonment" (No. 89) should at least be studied by the class. It will be very much better to give each pupil a copy for insertion in his notebook.

If your pupils are sufficiently advanced, compare—or contrast—Paul's attitude toward death (see also Philippians 1: 21-24) with Browning's "Prospice."

CHAPTER XXIV

CHRISTIANITY IN THE DAYS OF NERO

THUS far the contest between Christianity and paganism had only well begun. The spread of the church in the first generation, that is, before the year 60, both in the area covered by Paul's journeys and in other regions, where its advance had been no less real for being unrecorded, is one of the most remarkable phenomena in the long history of our religion. But there still remained over two hundred and fifty years of struggle, hardship, and heroic martyrdom before the victory of the cross was achieved. For the earlier part of this period, that is, the century from the death of Paul to the latter part of the second century, we have only the scantiest historical data. Walter Pater called it "the subterranean age" of the church, partly with reference to the catacombs, partly to the impossibility of tracing clearly its course of development (see the chronological chart, pages 8-9, and note the blank spaces in the bottom half of the middle column). The chief reasons for this absence of historical narration are probably the following: (1) the earlier Christians belonged mainly to the non-literary classes, whose deeds of heroic fortitude and noble faith often remained "unhonored and unsung"

(compare page 246; the same had been true in Palestine, pages 101f.); (2) they were poor, and such writings as were composed—for example, by Hegesippus and Papias of Hierapolis—being written upon papyrus soon perished; (3) the persecutions almost totally destroyed the remains of early Christian art and literature, with the significant exception of the New Testament (page 247) and such archaeological survivals as the famous “Good Shepherd” fresco in the Roman catacombs (upon which see W. Lowry, *Monuments of the Early Church*; and another one below, on Chapter XXIX).

We are already aware of the fragmentary nature of the historical data for the first century; the condition in the second century was even worse. No Saint Luke appeared to “trace the course of all things accurately” and set them forth “in order,” for the information and edification of future ages. When the church historian Eusebius undertook to compose his *Ecclesiastical History*, in the fourth century, it was only with the greatest difficulty that he was able to piece together the documents and traditions at his hand and give a consecutive account of this early period. Only a little better off than Eusebius, with the results of modern research at our disposal and the methods of scientific historical criticism to help us, we shall have to take up the surviving documents one by one, study them carefully and sympathetically and find out what they have to tell us of the history of their times. They were not written for this purpose, but for purposes entirely different, for edification, encouragement, consolation, and defense of the faith; they included epistles, “apologies,” hymns,

and sermons. Hence the contemporary history reflected in them is often discoverable only indirectly and by inference. The references to the church in surviving pagan writings of this period are even scantier, but valuable. The teacher should, of course, be familiar with the "secular" history of the period, and will do well to read carefully the relevant chapters in Breasted's *Ancient Times*, or perhaps some larger work, like Gibbon or Merivale. For atmosphere, Pater's *Marius the Epicurean* is unsurpassed.

Aim.—The aim of this lesson is to show the situation in Rome soon after the death of Saint Paul, and the results for Christianity in Ephesus and its neighborhood of the first large-scale persecution. The pupil should also gain something of a sympathetic insight into the purpose of that most mysterious, most misunderstood book in the Bible, *The Revelation of John*.

Centers of stress.—The loyalty of the Christians, and their earlier relations to the empire. For a time it looked as if Rome might be the protector and ally of the new faith; but these relations were destined to dissolve. There were issues upon which Christianity simply could not compromise with paganism, and paganism was deeply entrenched in the imperial system. Character of Nero, and importance of this, since Rome was now a growing absolutism in government. The emperor's personal whim had now as much power as a decree of the Senate once exercised. Why Nero ordered the Christians persecuted, and why this was acceptable to the populace. Encouragement which Nero's act gave to persecutors elsewhere, especially in Asia

Minor. The book of Revelation as a "document" of the persecution in Asia. Its strange character to modern eyes, and reason for its use of imagery (the same reason as in Jewish apocalyptic writings for two hundred years previously, but now with added force). Significance of the opening vision and the seven letters. Explanation of the reference to Nero (page 231). Summary of the message of the book, and its permanent significance.

Procedure.—Begin by explaining the difficulty of reconstructing the history of the century following Paul's death, as given above in the introduction to this chapter of the Teacher's Manual. The Apocalypse of John is one of the documents for the earliest part of this period, and must be studied carefully and sympathetically. Then discuss the situation in Rome immediately following the death of Paul, linking this to the preceding chapter, and correlating with whatever knowledge of Roman history the pupils possess. Other letters from Revelation 2-3 than those given in the text may be read, and some of the beautiful chants of thanksgiving from later portions of the book (Study Topic 5).

In commenting upon the text note (page 223) the earlier protection enjoyed by Christians at the hands of the Roman authorities; ask for instances. Recall Jesus' words, "Render to Cæsar the things that are Cæsar's;" was this an encouragement to political disloyalty? Nero's histrionic ambitions, and the scandal they gave to sober-minded, conservative Romans (such as Tacitus), may be paralleled by imagining the President of the United States entering a vaudeville circuit!

Nero was hated and despised in Rome no less than elsewhere throughout the empire; but he was also feared, and so continued his mad career for fourteen years. By the end of his reign the government was so disorganized that in the following year three successive emperors rose to power.

The populace of Rome knew little more of the Christians (page 225) than did the Jews upon Paul's arrival (page 211). Nero's act of persecution would have been the more acceptable if, as we must suppose, a fair proportion of the early Roman Christians were Jews (recall the earlier expulsion of Jews from the capital), and if, as seems certain, little more would be known of Christianity than its origin in Palestine as a Jewish sect. Race-hatred shared with superstitious fanaticism as a factor in the situation. Gerome's painting (reproduced in this chapter) may be studied. Note the wheel-tracks and turn-posts; the colosseum was large enough for chariot-races, and was not intended for the torture and butchery of human beings. The building was not erected until 80 A. D. by the emperors Vespasian and Titus, but the scene represents fairly well what took place in Nero's gardens in 64.

Make sure the pupils do not refer to John's Apocalypse as Revelations; like other books of this literary type, its title is singular, not plural. The date of the book, as well as almost everything else concerning it or its contents, has been variously given, irrefutably proved, and irrefutably disproved, by scholars through the centuries. (The teacher may consult the volumes by Peake, C. A. Scott, Porter, or Charles for discussions of the origin and

interpretation of the work. Porter's exposition is in *The Messages of the Apocalyptic Writers*; Peake's volume is a book of lectures; the other two are commentaries—Charles' is the latest, a huge, two-volumed work of great importance and interest.) The dates given in the text, for its origin and revision, seem the most probable; certainly the book was written for the persecuted; and it might never have been composed, might never have been preserved, but for the persecutions under Nero and Domitian. It is very improbable that the author was John the apostle.

Study the destinations of the seven letters with the help of Murray's map of Asia Minor. Holman Hunt's beautiful painting, in the library of Keble College, Oxford, may be referred to, and a copy of it shown (page 229). Compare (page 230) our Lord's words, "They that take the sword shall perish with the sword." Was this saying in the writer's mind? The "great signs" wrought by the second beast (perhaps symbolizing the imperial cult, headed by the emperor) were probably works of pretended magic. Contrast (page 232) the attitude of the author toward the imperial government to the attitude described on page 223. Refer to the etymology of "martyr" (page 233), to be learned from the dictionary.

Application.—The immediate and obvious applications—such as the perennial imperative of faithfulness, unto death if need be—suggest themselves and are better left to make their own appeal. At least no more than a word of comment is needed to point them out.

A more difficult application involves the whole

problem of Christian citizenship. Must we ever give up in despair, "forsake" this world and ignore our social and political responsibilities as hopeless in society as it is now constituted? There are Christians, even to-day, who draw such conclusions. But the situation in Asia Minor and in Rome under Nero was entirely different from the world we live in. In our modern democracies majorities rule, not emperors. One has only himself to blame if he makes no effort to study and solve the problems surrounding him, or to persuade his fellow citizens to a better course. At the same time no man's fullest and final satisfactions can be realized in this life; and for the message of the life to come he must turn to the New Testament, written in an age when persecution in this world made the hope of another stand out all the more vividly and clearly. A religion without a social message is ingrowing and moribund; but one without a promise of life to come is still-born. What every religious life needs is balance. Is this true of the religious outlook of your pupils?

Activity.—In Study Topic 3, some of the Old Testament parallels or "sources" may be compared—use a marginal reference Bible. The songs (Topic 5) may have been sung by the early church. Other early hymns have been found, and some scholars think the *Odes of Solomon*, translated from the Syriac, were so used originally. Discuss Nos. 6 and 7 before writing. A "hymn of the kingdom," like Lewis Hensley's "Thy kingdom come, O God," may be sung. The pupils probably already know it. The idealism latent (for all its social pessimism) in the Apocalypse may be seen from such a poem

as Blake's "Jerusalem," or Kingsley's "Day of the Lord" in *Every Man's Book of Sacred Verse*).

The Chariot Races by Wagner and Chica (Brown 874 and 236) may be shown. Meissonier's "St. John at Patmos" (Union 197*) conveys the traditional conception. (Warren's "St. John and His Disciples," Wilde 596, though it may suggest to the teacher Browning's "Death in the Desert," is really a picture of Saint John the Baptist.) With Holman Hunt's "Light of the World" (Brown 840*) referred to above may be compared the similar conceptions of Hofmann (Brown 815) and Schönherr (Union 198). Let the pupils compare them, stressing their values and discovering their full meaning. Make sure the spiritual significance of the idea is grasped. Watt's "Rider on the White Horse" (Union 199) and Raphael's "St. Michael Slaying the Demon" (Wilde 663) may be studied. To what do they refer? Do the pupils realize the significance of the title, "The Four Horsemen of the Apocalypse"? Raphael's picture illustrates Revelation 12.

The legend of the words, *Quo Vadis*, is beautifully given in William Watson's poem, "Domine, quo vadis?" (*World's Great Religious Poetry*, pp. 335ff.)

CHAPTER XXV

THE CHURCH IN PALESTINE

It has seemed strange to many persons that Palestine, where Christianity originated, never produced a strong Christian center. Inside a very

few generations, possibly before the end of the first century, Christianity had become a "Hellenistic" religion, that is, the majority of its membership was found in the Hellenized, Greek-speaking world outside Palestine. The reasons for this are various: (1) the fall of Jerusalem at the end of the Jewish war (66-70 A. D.) and the final destruction of the Jewish state; (2) the increased opposition and imperviousness of orthodox Judaism, especially after Christianity succeeded (as Dr. R. H. Charles thinks) in drawing off the more enlightened and spiritual of the Pharisaic apocalyptists; (3) the extraordinary conservatism of the Jewish Christians in Palestine, unwilling to make a full break with the traditional religion of the Torah, and consequently repressing Christianity into the position of a kind of reformed Judaism, not a universal religion. The "judaizers" succeeded in Palestine, and the church never achieved there the importance it enjoyed outside, where, thanks almost wholly to Saint Paul, the efforts of the judaizers were defeated.

All through the remainder of the first century, and on into the second, the brief glimpses we have of the Palestinian church indicate that it was in the very small minority; and in the terrific battering of forces, economic, political, military, which took place, the church was not strong enough to be counted as a factor in affairs. But for the sake of completeness we must not leave Judæan Christianity without further mention. And as for its religious educational value, we may remind ourselves that there are states and conditions, social and individual, in which effective protest, let alone

constructive action, is impossible; the only recourse is flight, retreat, the only ethics one in which patience and fidelity become the supreme virtues. Such was the Palestinian church in the days following Paul's ministry. Some have thought that the woman fleeing into the wilderness in Revelation 12 represented the Jewish-Christian Church; if so, it was a fitting symbol. The whole world seethed with violence and distress in the later days of Nero; and Palestine, though remote from the capital of the empire, because of chronic economic and social difficulties felt the strain no less than provinces farther west. It was a dreadful age, and the years were full of tragedy. That Christ appeared, and Christianity began, before this era of disaster had fully come, and that the church was carried outside Palestine and planted in fruitful soil among the Gentiles well before the final catastrophe overtook the Jewish nation, must ever be reckoned among the miracles of history. It was "in the fullness of the times" that this took place, not a year too early, not a year too late.

Aim—The aim is to present the remaining history of "Jewish Christianity" so that the pupil will have a sympathetic realization of its problems, disappointments, and the only triumphs that were possible to it under the circumstances. Here also was "the patience and the faith of the saints."

Centers of stress.—Effects in Palestine of Nero's infamous reign. Revolutionary feeling, already high, now tense—encouraged by impossible apocalyptic expectations of divine interposition. Environment of the Jewish Christians in this maelstrom of discontent and finally war. Judaistic

Christianity a compromise with the law, making itself a sect or "heresy" of Judaism. Apocryphal story of James a good illustration—a pious Jew and worshiper in the Temple, who added to his Judaism belief in Jesus' Messiahship and second Advent.

Opposition from orthodox Jews. The *Epistle of James* (whether by James, the brother of the Lord, or some other) a reflection of contemporary conditions and an expression of the Christian attitude. Setting of stage for Jewish War, its outbreak, continuance, conclusion, and results. Effect of the war upon Jewish Christianity. Later stories as reflecting the condition of the church in Palestine. Summary of the significance of Judaism for Christianity.

Procedure.—We have seen the effects of Nero's reign upon the church in Rome and Asia Minor; what was its effect upon the church in Palestine?—Contrast the general conditions in Asia with those in Palestine, and show why the progress of the church in the latter region was less noticeable (using material in introduction to this chapter, above). Ask pupils to tell what they can of the Jewish-Christian Church, its conservatism (compare pages 191f.), steady growth, poverty, etc. What were the mutual relations now of orthodox Judaism and the Christian Judaism of the church in Jerusalem? (pages 236f.).

Read other passages in the *Epistle of James*, and discuss their bearing upon the religious and social situation.

By means of recitation, have the story of the fall of Jerusalem told in class. Other passages in the "Little Apocalypse"—or passages added to it

—in Mark 13 may be studied and compared (especially with the book of Revelation just reviewed).

Let the pupils discuss reasons for the decline of Christianity in Palestine, and also the significance of Judaism for Christianity (page 243).

Application.—The great application has already been suggested, namely, the fidelity and patience of men caught in an impossible situation. There are several alternatives open to men in a world as evil as the Roman Empire in the 60's of the first century—flight, protest, acquiescence, opposition, temporizing, reform, or suicidal antagonism:

“Whether . . . to suffer . . .
Or to take arms against a sea of troubles,
And by opposing end them.”

All these alternatives were tried, by various groups and individuals; all of them will be tried, whenever such situations arise.

Point out the heroic patience of the simple, ultra-conservative Christians of Palestine: this was very real—a successful retreat requires as great generalship as a successful campaign—and the church really survived the destruction of Jerusalem. However, our world is quite different, as we have already suggested; and it is the spirit and ideal of Christian ethics that are permanently valid, not the outward form. That is, to be concrete, being a Christian in the days of Saint James required more of some virtues and less of others than being a Christian to-day; and *vice versa*. Christian character is not static, but growing; it means the application of the spirit of Jesus to the problems of a growing, changing universe. What

are some of these applications? And what are some of the virtues, more needed as well as more capable of expression to-day than in first-century Palestine?

Activity.—Find Pella, and locate it on the class map, constructed earlier, tracing the flight of the Christians from Jerusalem. The “oracle” (Topic 5) was probably the warning of some Christian “prophet,” though perhaps quoting the words given on page 241. On the general economic situation and its significance for religious and social life in Palestine (Topic 3), see Grant, *Economic Background of the Gospels*.

Under Topic 4 ask, “How would a *Jewish* (rather than a Gentile) Christian understand these passages?”

The Arch of Titus in Rome is pictured in Brown 152*, with details in 952 and 953; study these, identifying as many as possible of the objects illustrated.

CHAPTER XXVI

THE MAKING OF THE NEW TESTAMENT

FOR centuries the Christian Church has looked upon the New Testament as the divinely inspired summary of doctrine and guide of life, and, together with the Jewish Bible or *Old Testament*, as the “Word of God” to mankind. The beginnings of this veneration can be traced as early as the second century, when Irenæus insisted there must be four

Gospels, no more, no less, to correspond with the four quarters of the earth and the four winds of heaven, and when Justin spoke reverently of the "reminiscences" of the apostles ("memorials," page 281 of the pupil's text). Of course the old-fashioned literalism, according to which every syllable, every punctuation point, was inspired and infallibly true—and if "secular" history or science stood opposed, so much the worse for them!—that view is fast disappearing. The leading Christian Churches either never held it or have already begun to repudiate it. On the other hand, one cannot study the New Testament sympathetically without finding it an inspired book—"inspired" at least in the sense of "inspiring." To begin with, the reader discovers that it *finds him*, in his secret heart, as few books do. He discovers the truth of the rule, "Treat the Bible as you would any other book and you will learn how unlike any other it is." There are in it a freshness and power that are inexhaustible. The moral and spiritual ideal, the idea of religion, the motives presupposed and prompted, the meaning and purpose of human life revealed in its pages are unsurpassed, and "come closest home," as Bacon said, "to men's business and bosoms." One need not be a theologian in order to recognize this, though one cannot be much of a theologian without recognizing it. When, in addition, the origin and history of this collection is examined, the hypothesis of divine guidance seems inescapable. The production of the New Testament writings was occasional and unconscious, without thought of contributing to a sacred literature; their preservation was almost accidental; their

canonization was the result of a slow, selective process running through several generations and not wholly complete until the time of Athanasius. Yet in view of the result, that is, our New Testament, one cannot help feeling that the whole unconscious process was guided by the Holy Spirit: "This is the Lord's doing, and it is marvelous in our eyes."

Aim.—The aim is to describe the process by which our New Testament came into existence, narrating it in such a way that the pupil will appreciate the conditions under which it arose and the motives that led to its composition, preservation, and collection.

Centers of stress.—The phenomenon of a Bible in two parts; Old and New Testaments. How the Christian Bible came to include the Jewish Bible. The influence of the Septuagint, and close relations between Judaism and early Christianity. Occasional nature of the earliest Christian writings. Reasons for the scanty literary remains of the earliest period (pages 246f.; compare pages 100ff.). Beginning of the New Testament in a collection or collections of Saint Paul's letters. Why the Gospels were added, how they came to be written, and the "organic" relation of the first three. Their earlier sources, taking us back nearer to the days of Christ and the apostles; the authentic oral tradition upon which these in turn depend. Characteristics and purposes of the four Gospels, and the permanent value of the New Testament as a whole.

Procedure.—So far we have been studying the rise of the Christian Church, and for this purpose using the New Testament as a collection of his-

torical documents; we are now to inquire how the New Testament itself arose and came to be gathered into one sacred volume with the Old Testament, thus forming our Bible.

Introduce the lesson in some such way. Then turn to the chronological chart on pages 8-9. Note that for Christian *history* we have little more than the Gospels contain (ministry of Jesus, 27-29 A. D.) and the book of Acts (30-59 A. D.); the rest of the century and a half is almost blank. Note also that the early Christian literature was produced in "blocks":—(1) 50-61 A. D., Paul's Epistles; (2) 70-85, the Synoptic Gospels and Acts; (3) other epistles—James, Hebrews, Jude, 1 Peter, etc.; (4) 95-110, the Johannine Literature. Under the Pauline letters, there are three chief groups, four years apart:—(1) 50-51, early group; (2) 55-56, middle group; (3) 59-61, later group or Imprisonment Epistles. To these may be added still another group, the Pauline Pastorals, in their present form dating from later in the century but certainly Pauline in theology and general point of view. These "blocks" or stages in the growth of the New Testament indicate the emergence of special needs which the writings were designed to satisfy, or problems which they were to solve; accordingly, we find the writings within each block more or less closely related and often composed from much the same viewpoint. Some of these needs we shall consider to-day, and the way in which they were met. In addition we shall note the help which this presentation gives us in remembering the probable dates, contents, and purposes of the New Testament books.

Application.—The main application is to the student's own reading of the New Testament—which a member of the Senate not long ago pronounced "the most fascinating book in the world." By "adding to his faith knowledge" of the way in which our sacred literature arose, he will read it with a new interest, and when listening to the Scripture lessons at public worship he will be able to add in imagination the historical background without which much of their meaning is lost. This does not mean that the historical is to take the place of the devotional interpretation of the New Testament, but is to support it. The first step toward the most valuable devotional or doctrinal use of the Bible is to understand what its writers intended to say in their own generation. It is over the heads of their contemporaries that they speak to us.

Activity.—Make a blackboard outline of the rise of the New Testament literature, using the chronological chart and, for greater clearness, drawing rectangles about the "blocks" above described. If the pupils have had a course on Old Testament literature, point out the contrast in length of time taken to produce the two (the Old Testament roughly nine hundred or a thousand years). Another volume to add to Topic 3 is Cobern, *Archæological Discoveries and the New Testament*. The answer to No. 5 is, of course: (1) common element of Matthew and Luke (2) *minus* Mark (3) = approximately "Q." Under 7, note that many scholars think the earlier narratives of Mark, which read like reminiscences of Peter, support the ecclesiastical tradition that Mark was indebted to that apostle for his material. If possible, procure and

study a copy of the picture, "Christ Among the Lowly" (L'Hermitte). Robert Campbell's hymn, "Come, pure hearts, in sweetest measures" (translated from an old Latin original), may be studied and sung.

Carlo Dolci's "St. John the Evangelist" (Wilde 278*) is preferable to Domenichino's (Wilde 595). Neither is sufficiently realistic or accurate. The book should be a scroll, and the eagle and chalice with serpent are symbolic. (In early Christian art the "four beasts" in the book of Revelation—see Chapter 4: 6-8—were identified with the four evangelists; the "flying eagle" was taken, not inappropriately, to represent Saint John. The chalice and serpent are to remind the observer of the attempt upon the apostle's life, according to legend; a cup of poisoned wine was given him to drink, whereupon a serpent rose out of it to warn him.) Dolci's "St. John" may convey to the pupils an impression of the bold, perhaps young, inspired thinker and teacher who gave us the fourth Gospel.

CHAPTER XXVII

THE BLOOD OF THE MARTYRS

EVERYONE knows that the history of early Christianity records a series of bitter, cruel persecutions. Not everyone realizes, however, that some of the persecutors were among the most enlightened men of their time, men who, like Trajan (page 260), were proud of the "modern civilization"

which they enjoyed and in turn upheld as the responsible leaders of society. Even where they did not instigate persecution, they tolerated it, and made no effort to check the outbursts of fanatical hatred which resulted in the deaths of innocent men, women, and children. Like Pilate, they washed their hands of responsibility; like later tyrants, they perhaps felt that "the *canaille* must amuse itself." Still another matter is it to trace out the exact causes for the persecutions, and weigh the various factors that entered into the situation: racial hatred, economic competition, religious inertia, superstition, suspicion, misguided political loyalty, and so on. Almost everything about the early church was misunderstood by its enemies, and misrepresented by its public antagonists: its worship, organization, sacraments, sacred writings, care of the poor and sick, welcome for the outcast, its internationalism, its doctrine, its belief in judgment and resurrection, its hope of a life to come, its worship of Christ, its rigid and exclusive conception of monotheism (one God excluding the multitude of lesser deities, not including them and incorporating them into a pantheon, or huge celestial *familia*), its strenuous morality, its conscientiousness, its scruples. Tolerance and complacency were characteristic of a religion to which one god more or less, one superstition more or less, mattered little—tolerance of all save those who repudiated and denied such principles. Of course it is to be admitted that there were nobler souls in paganism; but we are concerned with the rank and file, with the average religion of the masses in the empire.

Aim.—Our aim, accordingly, in this lesson and in accounts of later persecutions is to see the total situation and discover if possible the conditions that made possible the strange spectacle of a civilized world rejecting the gospel, destroying its representatives, and hearing its appeal only after a long period of willful and obstinate deafness. It may be that some of these conditions still exist, and impede the progress of the gospel to-day; and that some of them are within our power to remove.

Centers of stress.—Casual way in which Pliny enters the story—not suspecting the problem which lay before him in Bithynia. Misrepresentation of the church by its enemies, first as a *collegium*, then as the cause for decline in temple-worship and falling trade in victims and hay for their food (there were other causes than Christianity: pagan public religion was already bankrupt, and industrial populations easily abandoned it; farmers and villagers, *pagani*, clung to it more tenaciously; the complaint might just as easily have been made by the farmers and villagers against the residents of the cities). Christianity in Bithynia one more example of unrecorded missionary work. Number of Christians there sufficient to make the charge plausible. The impression which Pliny received, upon investigation, of the unusual loyalty of the Christians to their religion, and the real character of their worship, in contrast to popular misrepresentations (contrast, page 259, what Pliny probably expected to find and what the testimony of the Christians produced). Approximation to persecution of Christianity as a religion (heretofore on other grounds). Different situations in Antioch and Smyrna. Character of

Ignatius, revealed in his letters. Noble testimony of Polycarp. Ineffectiveness of persecution in crushing Christianity; it was an obstacle that proved a stepping-stone to the church's success, for it brought out clearly the real spirit, aims, and character of the Christians.

Procedure.—What other Roman governors have we heard about in this course? (Cicero, Gallio, Felix, Festus, Gessius Florus.) What attitude did they (that is, the last four) take to Christianity? What would the Christians of Bithynia expect with the new legate's arrival? (Fair play, justice, the guarantee of peace and order and continued freedom from persecution—with just a chance of bribery and extortion, though Pliny's name suggested honor and a lawful administration.) How did it come about that Pliny engaged in persecution?

This is one way in which to introduce the lesson, emphasizing the *unexpectedness* of the events that followed. Use the map, and make clear the location of the province; also use it in connection with the last paragraph on page 257, pages 261, 262, and 263. Discuss the features in Christian worship and organization that made possible the identification with the trade guilds. Go back to the list of persecutions and their causes, in the pupils' notebooks, and add to it in this lesson. Note that the "fixed day" (page 259) was Sunday; that *sacramentum* (from which our word "sacrament" comes) was a Roman's term for the Lord's Supper, and shows what he understood it to mean (see note on page 273); and make clear the honorable intentions of both Pliny and Trajan—though they could not understand the Christians' scruples against

sacrifice to the gods or abjuration of Christ (whom they still looked upon, perhaps, as a political character; Christ had suffered death at the hands of a procurator, and his followers had more than once been accused of political disloyalty—compare pages 147, 242).

The superstitious fanaticism of the mob in Antioch (page 260) may be illustrated by the words of Tertullian given on page 274. Trace Ignatius' journey on the map. And compare his letter (page 262) with passages from the New Testament. Note the collection of letters (page 262; compare page 249).

Application.—(1) Are there still conditions in the world under which innocent persons suffer persecution? In a free country like America there is, of course, no excuse for the existence of such conditions. And what can America do as a nation to help persecuted minorities elsewhere? (Influence, example, concerted action with other powers, economic weapons, the League of Nations.)

(2) Contrast the spirit of the two letters, Trajan's (page 259), cold, formal, military—Trajan was a great soldier—and Ignatius' (page 262), warm, affectionate, forgiving. The two men might have lived in different worlds! Trajan appeals to Pliny's pride and his Roman sense of justice, both of which he shares; Ignatius is moved by the Christlike principles of love and forgiveness. Who would you really rather be, Trajan the emperor, or Ignatius the martyr on his way to Rome?

Activity.—Study the illustration in this chapter. Women were often martyred, for example, Saint Perpetua and many another in the martyrology of

the ancient church. Here a Christian maiden has been led before the magistrate and ordered to offer the pinch of incense to Artemis, the many-breasted goddess of fertility, "Diana of the Ephesians" (Chapter XVIII). She refuses; her betrothed, a young military officer, implores her to yield; other maidens in the chorus, some of them perhaps her friends—one of the younger possibly her sister; there is a facial resemblance—are startled and alarmed at her refusal; the magistrate waits; in the background are soldiers, ready to carry her to prison. It is a tense moment; will she yield, or remain firm in her loyalty to Christ? Hundreds and thousands of early Christians had to face this alternative. Let the pupils study the picture together, grasping its general meaning; then have them write imaginative sketches of the scene, including the other figures in the painting.

Complete the Study Topics. On No. 5 see the Epistle to Philemon. Under 7 we have already noted occasions when strict Roman law gave way to mob rule. If the people refused to accept the Roman code, and appealed to force, that was more or less their own affair (provided Roman interests were not injured thereby; of course it was another matter if appeal was made to the laws—as the city clerk advised, page 170); this seems to have been the attitude of more than one magistrate in the Oriental provinces. *Laissez-faire*: let them settle such squabbles themselves! No. 8 will require careful thought, and a use of the historical imagination.

Pictures of the Colosseum at Rome may be examined (Brown 253 and 1899*), a building forever associated in Christian minds with the bru-

tality and horror of the persecutions. An interior view is seen opposite page 226 of the pupil's text. The brighter and more innocent side of paganism may be studied in de Gaudermaris' "Offering to Minerva" (Wilde 639*), or in the classical sculptures (for example Athene, Brown 1006, or the Temple of Minerva, Brown 959). At the same time the background of this sunny paganism was the black desolation of superstition, fear, hatred, despair, and the unredeemable barbarity of the myths. Great as may be our fondness for the classical culture, and vast as is our debt to Græco-Roman civilization, we can never forget these things; and our greater debt is to the Christian Church, which, in spite of centuries of antagonism and persecution, and as by an act of unparalleled magnanimity (contrast Islam!), preserved to posterity the best elements in that brilliant but degenerating culture.

Dean Milman's "The Martyr's Song" may be read to the class. Make sure that it is understood. (It is given, for example, in *Every Man's Book of Sacred Verse*, pp. 150ff.)

CHAPTER XXVIII

TWO CENTURIES OF GROWTH

It might have seemed in the second century that Christianity could not long survive the repeated attacks of popular hatred, aided or allowed by civil authority, and so it no doubt seemed to many

a pagan observer. Other Oriental religions had come and gone. Even to a Christian, like the author of Revelation in the first century, it might seem that nothing less than annihilation upon earth lay before the church (see page 232), and the only hope of individual believers was the resurrection to a share in Christ's earthly reign at the end of the age, to be followed by eternal bliss in heaven. This accounts, perhaps, for the strong hold the millennial expectation maintained up to the time of Dionysius of Alexandria and Origen (see the writer's "Eschatology of the Second Century," *American Journal of Theology*, April, 1917). Nevertheless, Christ still stood in the midst among the golden lampstands of his persecuted churches, and his followers' strength, like his own, was "made perfect in weakness." The church was learning that it too must "die in order to live," and must share the Master's sufferings, being indeed "crucified with Christ." It is no wonder then that all later ages have looked back upon the time of the persecutions as the purest age of Christianity; no hypocrites, no insincere and half-hearted followers, no would-be servants of both God and Mammon were drawn toward Christianity in those days.

Aim.—The aim is to picture the conditions under which the church not only lived but grew in the second and third centuries, and won its slow, long-drawn battle with the overwhelming forces ranged against it. In the light of that terrible but victorious struggle, no one need ever despair of the power or future of true Christianity in this world. We hear men asking to-day, "What is wrong with the church?" or "What is the future of Christian-

ity?" The very questions raise doubts in many minds. To answer them one must know something of the *past* of Christianity and the church. And youth has the right to know what the religion is, and what its past and probable future, in which he is asked to invest his faith, his energies, and his loyalties. It is a very practical matter. This course should throw light upon the situation.

Centers of stress.—The steady if unobservable progress of the church for the two centuries from Trajan to Constantine. Different kinds of opposition. The catacombs, and the contrast between Christian and pagan epitaphs. Hadrian's effort to curb illegal procedures against the Christians (evidently they were still numerous, and Trajan's rough and ready solution of the problem proved unsatisfactory; it still left room for irresponsible delators). Marcus Aurelius an example of a good ruler incapable of comprehending Christianity: his religion really a self-centered ethics, expounded in his famous *Ad se ipsum*. Wide extent of Christian propaganda in the second century. First presage of final victory in 261. Problem of explaining the persecutions, and suggested solutions (more than one reason needed). Absurdity of popular charges (page 274). Results of the conflict, the proof of Christianity in the lives, and especially in the deaths, of the faithful: there is no argument for Christianity comparable to a Christlike life.

Procedure.—The lesson may be begun with a study of the map opposite page 270. It must not be understood that these regions became entirely Christian in the first, second, or third century; but only that the gospel was carried to them, and

168 EARLY DAYS OF CHRISTIANITY

Christians were to be found there at the period named. Compare this map with the one opposite page 15; note how Christianity spread at once in the great centers of population, and then reached out into the more sparsely settled districts. The explanation of this is the ease of travel under the empire, and also the number of missionaries—every individual Christian was expected to be a herald of the cross to his neighbors. Commerce, the army, the imperial post, every convenience of Græco-Roman civilization was used to the advantage of propagating the new faith. The cosmopolitanism of the times favored it, a common language, good roads, and other factors already discussed. The map also explains the original meaning of pagans, “villagers,” already described: they were the last to hear about and adopt the religion of Christ. (The teacher will find much interesting and valuable material in Harnack’s *Mission and Expansion of Christianity*.)

Then show how it is necessary to reconstruct the general history of the “subterranean age” from what we know of it before and after; it is like surmising the course of a tunnel without being able actually to explore it, but by studying its entrances. Discuss the words of Tertullian (page 267; he wrote early in the third century—compare page 295). How large were the Roman armies? (Look up.) Did he mean the Christians in a single province exceeded the whole Roman army in number?—and if so, which province do you think? Or did he mean the Christians in a province were more numerous than the soldiers stationed there? Probably not, for the majority of the legions were now

massed on the northern and eastern frontier. Note also that he says "your" cities, not "our"; Christianity was still alien to the government, a condition very different from that of the latter part of the century when, Eusebius says, many important offices were held by Christians (see page 303). Tertullian reaches his rhetorical climax with the assertion that Christians are to be found in the palace, the Senate, and the courts. Evidently this was expected to be a surprising claim.

Look up (in Eusebius' *Ecclesiastical History*, V: 1) the letter from Vienne and Lyons, and read it—or part of it—in class. The Christian epitaphs may be contrasted with pagan ones (such as are given in Cumont, *After-Life in Roman Paganism*; for example, "I was not; I was; I am not; I do not care;" or, "Eat, drink, play, come hither;" or "The ashes have my body; the sacred air has borne away my soul;" or, "I have fled, escaped. Farewell, Hope and Fortune. I have nothing more to do with you. Make others your sport.")

Hadrian's dilettante interest in religions is well illustrated by his little poem addressed to the soul, given in Pater's *Marius* (Chapter VIII), *Animula, vagula, blandula*:

Little soul, so restless, so pretty,
Guest and comrade of the body,
Whither now art thou minded to fly,
Pale, cold, and naked,
Never to jest any more?

—Tr. Bigg, *Church's Task*, p. 97.

On the illegal status of the church (page 269), refer back to pages 256f. The relief on the Antonine

column may be seen in Baumgarten, etc., *Hell.-Röm. Kultur*, page 491; and read Westcott, *Two Empires*, pages 117-127.

On the question of the causes for the persecutions (page 272) consult the pupils' list, to which additions should be made from this chapter. (Topic 8 on page 265 will have set them thinking about the problem.) The Christians would have had to recognize the gods in order for the church to be recognized, in turn, as a religious association (page 272); this was, of course, impossible. The quotations on pages 271 and 275 are from Westcott's *Two Empires* and Glover's *Jesus of History*, two excellent books for the teacher to know and use. On the meaning of "faithfulness" (page 276) recall the promise of the exalted Christ in Revelation 2: 10—"Be thou faithful unto death, and I will give thee the crown of life." Note how the two ideas are woven together in Hebrews 11. Ask the pupils to write definitions of the two terms; discuss, and then write the best ones in the notebooks.

Application.—(1) Suggested applications may be drawn from the attitude of the rulers (page 274): stamping out suspected movements which are difficult to understand is still an accepted political and social principle in certain parts of our world. Had they tried to *understand* the problem on their hands, the long struggle might have been shortened. Humanity has been prodigally wasteful in suppressing its best talent, its greatest powers for good. Of course not every "radical" movement belongs in this category; but at least before the world is reconstructed on right lines this social, moral, and intellectual waste must be checked.

This also is part of the Christian program for a better human society.

(2) The lesson of faithfulness almost teaches itself. Without the "patience and the faith of the saints" the church could never have won its battle with paganism. It is the fidelity unto death of the private in the ranks that makes possible the victory of military genius. Is a Christian doing his full part if he neglects little details, thinking they make no difference—prayers, church attendance, telling the truth, companionships, etc.? The analogy may seem far-fetched, but it is said that the shining of British uniform-buttons had something to do with Napoleon's defeat. (*Is it far-fetched?*)

Activity.—Draw the map suggested in Study Topic 2. On Epictetus (3) see page 151; Zeno was the founder of Stoicism (page 270). Ask for a report on Topic 4. On 5, refer the students to the translations on pages 259 and 269. Hadrian's poem may be contrasted with Pope's "Dying Christian to his Soul."

Examples of Roman ruins may be added to the Class Collection (for example, Brown 138, Arch of Severus, and 372, The Forum). They do not add much beyond a contact with the times in which the early Christians lived.

CHAPTER XXIX

CHURCH WORSHIP AND MEMBERSHIP

As in Chapter XIX we paused to inquire into the actual life, the worship, the thought and problems of a Christian congregation in the days of Saint Paul, so now we shall devote two chapters to the worship, organization, activity and thought of the church in the second and third centuries. It will give the pupil a better idea of the inward development of Christianity, along with its outward growth and expansion, and give substance to his mental picture of the life of the early Christians.

Aim.—The aim is accordingly just this: so to present the conditions of worship and membership in the postapostolic age that the pupil will gain a concrete and vivid impression of the reality and vitality of the Christian religion as it was practiced at that time.

Centers of stress.—The twofold influence of Judaism upon the early church, the form of worship and the Greek translation of the Scriptures. Antiquity and universality of the sacraments of baptism and the Supper. Requirements for each; their solemnity; the use of the creed; the elaboration and adornment of worship—nothing like, however, the pompous ritual of the pagan cults, for there existed something of a "Puritan" strain in early Christianity. The sunny joyousness of the Christian life, as explained by Aristides. Natural development of organization, with gradation of offices. Importance of the early church's charitable and educational work.

Procedure.—There are many points for discussion in this chapter, especially those which bear directly upon the worship, organization, and activities of the church to-day. Naturally, some of these points are debatable, and Christians of various communions are still to be found for whom a strict adherence to what they conceive to be apostolic organization and worship is essential to a sound Christian life, a valid ministry, and ultimate salvation. Try to avoid "idle disputations" in your class; few are the souls either saved or edified by argument. The point of view of the chapter in the text is that of modern scholarship; it takes for granted the principle of development: nothing living is static; everything living grows, and growth implies change. But true development means continuity in the midst of change; one thing cannot become another and totally different thing as a result of development. And if we are ever to realize outwardly the hidden, still unbroken unity of the church, the body of Christ, we must "learn to forget" party and denominational differences and look only at facts: first of all, the broad facts of history. Instead of asking, "Is my conception of what church worship and organization ought to be, or the conception of my church, represented here?" we should ask, "What was the actual condition in the period under discussion?" For, after all, the church of the early centuries was "the mother of us all"—Protestant, Catholic, Anglican, Reformed, Evangelical, Liberal, Orthodox, all who claim to be Christian.

This caution is intended for the teacher; for much depends upon the way the discussion is handled, and care should be taken lest it drift upon the rocks

of controversy, especially in a week-day school where various communions are represented.

Discuss the *positive* relations of the early church to Judaism (not the negative, of which we have heard a great deal so far), especially the influence of Temple and synagogue worship, and the Septuagint translation of the Old Testament (refer back to Chapter VII and page 245). Recall instances of baptism in the New Testament or earlier in the pupils' text. Discuss the expansion of the primitive formula, "Jesus is Lord," into the "Apostles' Creed" of the second century; see that its phrases are understood by the pupils. (For an interesting essay on the development of the creed, see Chapter I in the recent volume, *Creeds and Loyalty*.) Discuss the reasons for refusing to repeat baptism, and show the picture of a *libellus* (Study Topic 3). How must the early Christians have viewed and valued the service of communion? Note how effectively Aristides answers the popular charges against the Christians. Every statement he makes is a straightforward, telling reply. Point out also (page 287) the influence of the church upon the origin of hospitals and of popular education.

Application.—In addition to Study Topics 8 and 9, which suggest applications, the teacher will doubtless discover points as the lesson develops, points more applicable to one Christian communion than to another.

One further application may be found on pages 284f., "Who are the Christians?" How would you answer that question to-day? Could you use Aristides' words, or words similar? Ponder this question carefully, and give the best answer you can.

Activity.—The *Didache* (Topic 4) may be found in the *Ante-Nicene Fathers*, Vol. VII, or in Lake's *Apostolic Fathers*. The American Unitarian Association prints a translation of it in the form of a tract.

If the pupils are not familiar with the services of baptism and the Lord's Supper, or holy communion, in their own churches, arrange for them to attend such services and explain the details beforehand. Help them to participate in the worship intelligently and devoutly.

One of the great hymns of the church may be sung—"The Church's One Foundation," or Coxe's "O where are kings and empires now?"

The Ravenna mosaic, "Christ the Good Shepherd" (Brown 2211*), may be used; though it belongs to the fifth century, the conception is early. Do the pupils know Matthew Arnold's sonnet, "The Good Shepherd With the Kid"? (It is *not* illustrated by the picture just mentioned.)

CHAPTER XXX

THE FATHERS OF THE EARLY CHURCH

LITTLE as we know about the course of events in the second and third centuries, there are a number of Christian writings which have come down from that time. About their authors—at least those after 150—we know something, if not, indeed, a great deal. They were few in number but they

were outstanding, remarkable personalities. In this chapter we shall refer to the most conspicuous of these men, and give examples of the work of some of them. They are called the "Early Fathers," to distinguish them from the Church Fathers of the fourth and fifth centuries, who were more numerous, and whose writings have been preserved in greater volume. "Father" suggests the attitude of the later church; their writings were looked upon as authoritative (except where condemned as heretical) expositions of the belief and doctrine of the church.

Curiously, the leading representatives of the second century are from north of the Mediterranean—Asia, Rome, Gaul; those of the third from south—Carthage and Alexandria. One needs to remember that North Africa was a very important part of the civilized world in those days (see again the maps opposite pages 15 and 270).

Aim.—The aim is to introduce the pupil to chosen examples of the church's leaders in the second and third centuries, giving him a first-hand impression of their writing, and if possible making concrete and real the hitherto shadowy figures of the early Christian Fathers.

Centers of stress.—Variety of social classes represented in the church's membership, in the New Testament period and later: different trades and occupations, finally all walks of life. Various types of mind represented even in the "Apostolic Fathers"—Clement, Hermas, "Barnabas," etc. Chief characteristics of writers under review, brief account of their careers, and value of their work.

Procedure.—How do we know the life and thought of colonial days in America? By reading books.

What kind of books? Histories and novels, probably. But how did the writers of the histories and the novels—for example, Bancroft and Hawthorne—learn what they wrote? From earlier writers who lived at the time. So it appears that the earlier writers, and especially those living in colonial days, are the best authorities for the life and thought of their contemporaries.

Some such socratic introduction may make clear the reason for our study of the early Christian Fathers in this lesson. How many of them have the pupils ever heard of, heretofore?

Discuss the variety of classes represented in the early church, especially if Study Topic 2 has been done by the pupils in preparation for the lesson. Christianity was not a "class-religion," either of the aristocratic or the laboring classes or the proletariat. Attempts to make out the origin of Christianity as "an idealistic social movement," or a "revolt of the submerged masses of toilers in the early empire," have not succeeded.

Read the selection from Justin together with the passages already quoted from him in the pupil's text. Compare Melito of Sardis' argument with that of Dante and the mediæval church—the two powers ordained of God, Pope and emperor. The theory goes back ultimately to the early Catholic interpretation of the text, "Render to Cæsar . . ." Melito did not contemplate the Holy Roman Empire, but his argument was an important step on the way toward that conception. Note its cogency in the second century. Add the incident on page 292 to the list of causes for persecution—also others mentioned in this chapter. Compare the teaching

of the Epistle to Diognetus with Irenæus' teaching on the page before. What was the idea of the relation of soul and body? Was it the Gnostic idea? Note the conception of the soul as spread throughout the body, in contrast to the usual location of it in the brain, or heart. Note also that Christians are now spread *throughout* the world.

Compare with Tertullian's words the passage already given, page 274. Under the paragraph on Cyprian, compare page 280.

The two stanzas of Clement's Hymn are from the translation in Taylor's *Classical Heritage of the Middle Ages*, where the whole hymn is given; or see Plumptre's translation in *The World's Great Religious Poetry*, pages 478ff. "Die to live" (page 298) is from Goethe's famous lines: "Die to live; for until then thou art but a troubled sojourner upon a darksome earth." See also the last stanza of Wordsworth's hymn, given at the end of the chapter. Discuss the various persons in Christ's "motley company," comparing with the variety described at the beginning of the chapter. A collection of early Christian epitaphs, like Diehl's *Inscriptiones Veteres*, shows the various walks in life represented in the early church—slaves and prefects, prætors, soldiers, ecclesiastics, merchants, teachers, physicians, artists.

Application.—(1) Which of the characters described in the chapter do you like best? With whom can you compare him? What are their best traits? (2) Are all classes of your community represented in its churches? Are there any classes wholly outside the church? Is your church a "class-church"? What is the ideal, and what is the kind

of Christianity we should work toward in the years to come?

Activity.—Topic 1 may be reported in class. Note which characters make the strongest appeal. To No. 4 the answer is affirmative, though some of the Latin writers used Greek, which was the *lingua franca* of civilization. (The teacher will find of interest A. V. G. Allen's *Continuity of Christian Thought*.) The Epistle to Diognetus may be found in Lake's *Apostolic Fathers* or in the *Ante-Nicene Fathers*, where other writings of the period may be found. Topics 7 and 8 are suitable for discussion before writing. The hymn with which the chapter closes may be sung, or one of the hymns for All Saints', for example, "Hark, the sound of holy voices," or "For all the saints."

The prayer on page 320 may appropriately now be memorized and used by the class.

The church from its very beginning has encouraged learning and study, and has produced books. Perhaps your class can add a volume or two to the Church School library, or to some mission or other library of the church. Some schools have contributed sets of books to college and divinity school libraries.

CHAPTER XXXI

THE LAST PERSECUTION

THE last two persecutions were the most severe. As if aware that unless the church were now crushed it would soon be too late, and that the battle was

a losing one, paganism under Decius and Diocletian put forth its greatest efforts to defeat the religion of the cross. To pagans it no doubt seemed that a great and sinister secret organization was threatening the very empire with destruction—much as the danger of Bolshevism was feared in Europe and even in America for a time after the Great War. Every calamity was interpreted as due to Christian activity; at every outbreak of disorder, every irruption of barbarism and anarchy, it was whispered that Christians were back of it. Honest pagans, unfamiliar with Christianity in spite of its two hundred years of history in their midst, socially and politically prejudiced against the church, felt it necessary to oppose this religion on moral and political grounds. In the interests of public safety they must cast their influence on the side of conservatism, even though it might be that the Christians they personally knew were honorable and conscientious men and women. The long campaign of education, as we should call it to-day, that produced the "Apologies" had not succeeded in disarming this suspicion. We know from secular authors of the period that a sense of exhaustion and decline was not uncommon in the second and third centuries. The freshness and creative power which characterized alike the classical age in Greece, the later golden age of Hellenism, and also the young, vigorous, triumphant Republic and Early Empire of Rome, had gradually disappeared. World-weariness was common, the empire seemed to be crumbling (page 302), and even the most enlightened minds had a kind of forewarning of the debacle of civilization that finally took place early in the

fifth century. It was easy and natural, therefore, (1) to suspect Christianity of undermining the state—since this religion emphasized the world to come and a more glorious kingdom than Cæsar's; and (2) to unite all the forces of religious conservatism, social inertia, political loyalty, against the suspected and illegal *religio* of the Christians. Against this massed opposition, and in spite of the tremendous handicaps which it suffered, the church won its last and greatest victory. (On the subject of the causes for the breakdown of the empire in the third century, the teacher who knows German will profit by reading the essay on the economic development of antiquity in Ed. Meyer, *Kleine Schriften*. See also the introductory chapters in Inge's Gifford Lectures.)

Aim.—The aim of the chapter is to present the final struggle of the church in a dramatic and intelligible fashion, so that the pupil will really feel what was at issue and share the attitudes of the heroic, suffering, soon to be victorious Christians. The course is arranged with this in view; it leads up to the climax of the church's victory, and the story is not complete until this is told. However, it will not be a climax unless the pupil appreciates fully the situation. It is not a fictitious epic of Nibelungs or heroes at Troy; it was a real struggle, and took place in a world not very greatly unlike our own.

Centers of stress.—The continuous persecution of the church, from the first century to the fourth. The strength of the opposition; paganism was "intrenched" (pages 300f.), and could not be defeated save by the most difficult and heroic effort.

The martyr spirit of the early church. The long peace inaugurated by Gallienus—over forty years (260 to 302 A. D.). Character of Diocletian, and occasion for the renewal of persecution. The successive edicts, and their effect upon Christian practices and worship. Why the persecution ended sooner in the west than in the east. State of the church at beginning of the fourth century; its geographical extent, numbers, and influence. The lull before the final onset.

Procedure.—Recall the situation in Chapter XXVIII, having pupils recite the general narrative up to the time of Decius, Valerian, and Gallienus. The present chapter provides material for a narrative or recitation lesson, though various points for discussion may arise (particularly the causes of the later persecutions; see that the pupils' lists are completed, and go over them). On Cyprian's words (page 301) contrast the human general watching his troops engaged in conflict—for example, Napoleon on a hilltop, as in Browning's "Incident of the French Camp." Consult a map of the Roman Empire showing the losses and gains of the third century (pages 302f.). Diocletian's rise to power is a significant sidelight on the times. Eusebius' estimate of his contemporaries, like that of many another historian, may have been mistaken and exaggerated: worldliness does not explain the victory of the church a generation later. Compare Diocletian's policy with that of Antiochus Epiphanes (see *Life and Times of Jesus*, Chapter II, Study Topic 1), and Philip of Spain in the Netherlands. His motive was not even quasi-religious, like Julian's (page 314), but was artificial and purely political.

A proof of this may be seen in his failure to understand the hold Christianity had upon its followers (page 304), and in the cruelty and desperation of his successive edicts. Underline these, "*first*," "*second*," etc. Recall the Corinthian situation (page 305 and Chapter XIX). On the last half of the chapter compare the class map or large wall map of the Roman Empire.

Application.—(1) The followers of Christ were not taken unawares by persecution. Unlike certain other "founders" of religion, Jesus anticipated it, announced it, and promised a reward to those of his faithful followers who endured patiently to the end. Moreover, he himself set them an example (compare Hebrews 2:17-18). It would be interesting to go through the Gospels (in a "harmony") and mark the passages in which Jesus assured his disciples that hardship, suffering, and perhaps even death would be their fate. One reason for the prominence of this *motif* in the Gospels has already been given (page 248); but it does not mean that the words are not really Christ's. What did these words mean to the early Christians? What do they mean to the church to-day, and to you personally? If you had lived in the days of Decius or Diocletian, would you have been a loyal Christian?

(2) Diocletian and his colleagues are capital examples of the stupid tyranny already discussed, which tries to suppress what it cannot understand, like the savage destroying books and scientific instruments he cannot use. It sometimes appears as a marring trait in otherwise exemplary characters, and is called bigotry. Sometimes it is directed toward what is new, sometimes toward what is

old. Do you know persons who think their fathers' ways old-fashioned, or the church out of date, or the rules of etiquette ridiculous, or the moral standards oppressive and outworn? Can it be that they are bigoted and narrow-minded, unable to comprehend the uses or values of the past and ready to destroy them? Youth is sometimes suspected of anarchy, and in turn suspects age of tyranny. Both need to be on their guard against bigotry and a "one-track mind."

Activity.—Look up some other of Cyprian's epistles than the one quoted, and bring any interesting passages to class. Recall what was learned about him last time. See that the class map is now completed, and that the provinces mentioned in the chapter are located, with boundaries and names. See if the cities named can also be located. (The teacher will find Harnack's *Mission and Expansion* a mine of information, and the maps particularly valuable.)

On Topic 1, see such passages as Paul's "Christ in you, the hope of glory;" "it is no longer I that live, but Christ liveth in me;" "your lives are hid with Christ in God;" and the Johannine parable of the Vine and the Branches—"I in you, and you in me." Look up these and other passages with help of the concordance. On 3, note Diocletian's total misunderstanding of religion, in the Christian sense. For him, Christ was *homo ignotus*. He failed, as Antiochus failed, and Decius, and all persecutors of genuine religion, because, instead of yielding, the truly religious man renews his resistance. Topic 5 has already been discussed; the substance of the discussion may now be entered

in the notebooks. Topics 6 and 8 are suitable for discussion.

Guido Reni's "St. Sebastian" (Brown 2079*) may be used. He was a native of Milan—a city that enters our story—and died in Rome during the persecution under Diocletian. Have a pupil look up and report upon his martyrdom—for example, the article in the *Encyclopædia Britannica*.

CHAPTER XXXII

"BY THIS SIGN CONQUER"

WE come now to the end of the long story of the Early Days of Christianity. From the very beginning, since the days when Peter and John were haled before the Sanhedrin, and Stephen was dragged outside Jerusalem and stoned, the church had been compelled to make its way against fearful odds. Slowly and gradually—how slowly and how gradually!—it had broken down the prejudices and softened the hatreds of a hostile world, of a conservative and politically minded aristocracy, of opulent and autocratic state-priesthoods and the propagandists of rival religions, of the fanatical, uneducated, superstitious masses, of racial, class, and national partisanship, and of industrial agitation. The important thing for the teacher to recognize and to stress is that the church is still the same church to which he owes his allegiance; and that the ancient foes of Christianity, masking behind the persecutors, were the same greed, selfish-

ness, bigotry, entrenched privilege, suspicion and class hatred that we know in our world to-day. The whole long history of the church has been the history of its warfare with these "spiritual hosts of wickedness in high places"; it has been a *missionary* history; and the chapters already studied are only the opening chapters of a narrative not yet concluded. What took place in the Mediterranean world under the Cæsars was continued in the Dark and Middle Ages under the Byzantine rulers; in the west under Popes and emperors; in the farther east among decadent and in the north among barbarous peoples; and is being continued to-day in China, India, Africa, Japan, the Philippines—and in a less dramatic but equally important way here at home.

It would be a wonderful reward to the teacher if out of this course were to come the stimulus or inspiration that later led some boy or girl to enlist for life service as a missionary, a Christian social worker, a teacher, or doctor, or engineer (all are needed!) in spreading the conquest of the gospel to still farther corners of the earth, or in consolidating more thoroughly the gains already made.

Aim.—The present chapter is the climax of the course, and the measure in which the story of the church's victory is appreciated by the pupils will be in some degree a measure of their interest in the previous lessons, and their concern for the success of Christianity to-day as well as long ago. This sufficiently suggests the aim: to present this lesson so that it means more than a bare record of events following the accession of Constantine; so that it means, in fact, nothing less than the presage of

the final victory of the cross over every obstacle and every enemy in this world, the eternal triumph of Christ.

Centers of stress.—The inheritance by Constantine of a fine character from his father; and one to which he responded (stress his youth: Cæsar at thirty-two). Constantine's favored career—no wonder that he attributed it to the divine blessing. His efforts to check persecution and secure fair play for the Christians as soon as he was sufficiently in power. His relations with individual Christians, and their influence—for example, Hosius, Bishop of Cordova. The significance of his visions, and identification of his cause with that of Christ. Results of his victory for the church. Religious freedom, and restoration of the church. Reform of social customs and laws.

Procedure.—Let pupils tell the story of Constantine's career, locating on the map the places mentioned, and the areas controlled by the successive or contemporary rulers. Note that Constantine came from the west and was made coemperor at York, in England, on the far borders of the empire. Be sure that his contacts with Christianity are made a part of the story, and that the vision at the Milvian Bridge is not told as if it had no antecedents. All along he was responding to the light, "as God gave him to see it."

Discuss reasons for the location of his new capital. See Study Topics 4-6 for further points of discussion. Topic 7 may be done in class.

Application.—The finest application of this lesson has already been pointed out: the call to life service under the banner of Christ. Every Christian is

called to a life of service; but some have a particular calling, to the ministry, the mission field, and other specialized vocations. Emphasize these, and the heroic nature of the task—heroic if undertaken in that spirit. Christ's cause still has victories before it. The whole world has not yet been brought to the foot of his cross, and there is still a place for every willing disciple to do his part in preparing for our Saviour's triumph. Stress the opportunities, the heroic call, not the advantages and emoluments—or even rewards—of such a life. The right kind of youth always responds to the nobler appeal.

Activity.—See that all notebook and other assigned work is completed before credit is given for the course. If an examination is conducted, see that it provides for value judgments as well as information—it has been one of the underlying aims of this course to produce in the pupil's mind and heart a *creative response* to the story.

Complete the Study Topics, writing up those discussed in class. Under 3, a *labarum* may be found in the picture opposite page 260; also in one of the pictures used with Chapter XXV (Brown 953). The additions to the creed (Topic 5) were intended to rule out certain misinterpretations of Christian doctrine which had arisen in the course of time, such as made Christ a "creature," or denied the deity of the Holy Spirit, or allowed baptism to be repeated. Note the change from "I" to "we" in the profession.

It need hardly be pointed out that the teacher will examine the notebook answers to Topic 8 with unusual interest.

A modern view of Constantinople and the Bosphorus is seen in Brown 1138*. Try to procure a picture of Sancta Sophia (page 315), for example, from a magazine.

A TEACHER'S PRAYER

GIVE us, O GOD, the scholar's conscience, that we may never, seeking for effect, go outside our knowledge; gladden us with the saint's vision of thy blessed face, so giving rest to our restless hearts; and crown thy gifts with the prophet's passion for righteousness and truth; through our Teacher and our Guide, Jesus Christ.
Amen.

From the Classroom Prayers of Henry Sylvester Nash.



2-

UNIVERSITY OF C



48 444 48

BV	Grant
1587	The Early Days of
.G82	Christianity
cop.2	(Teacher's Manual)
	1065939
FEB 24 31	<i>Jay Albright</i>
FEB 26 31	<i>Henderson</i>
	2- 8870

1065939

UNIVERSITY OF CHICAGO



48 444 402

